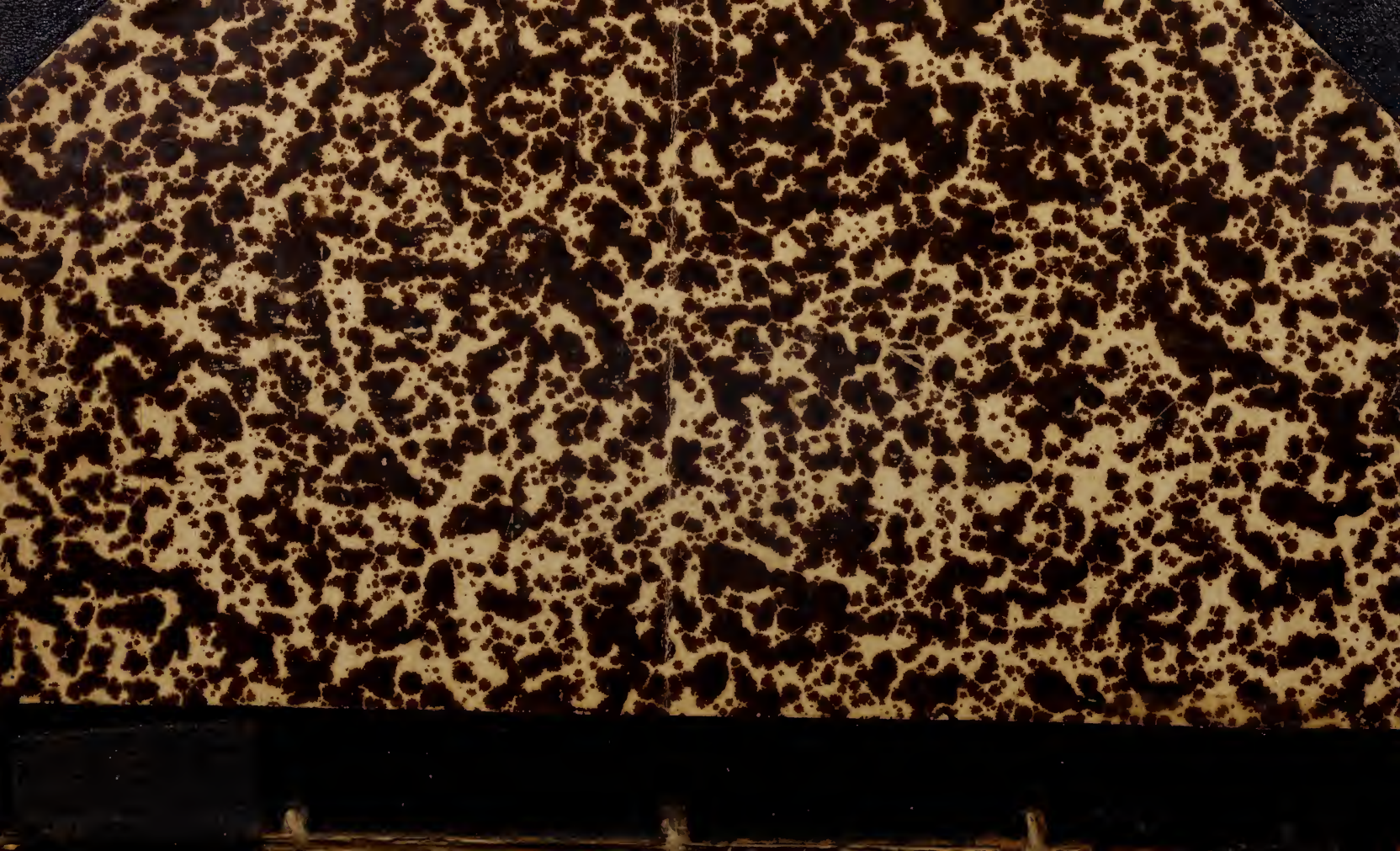

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THE

MISSIONARY HERALD

JUNE, 1879

VOLUME LXXV NUMBER 6

CONTENTS

Editorial Paragraphs (*One Illustration*) . 201
"Whom shall I send, and who will go for us?" 205
Helping together by Prayer 205
Five Decades on the Gold Coast. *By Rev. George Mooar* 207
The Religious Press on the Bequest . . 208
Greece and Turkey. *By Rev. Edward Riggs* 211
Present Condition of Polynesian Missions. *By Rev. S. J. Whitmee* 213
Letters from the Missions (*Map of Eastern Micronesia*) 216
Micronesian Mission 216
From Captain Bray and Mr. Sturges.
Eastern Turkey Mission 221
From Mr. Raynolds, Van; Mr. Barnum; and Mr. Cole, Erzroom.
Western Turkey Mission 223
From Mr. Leonard, Marsovan.
Central Turkey Mission 224
From Mr. Trowbridge, Aintab.
European Turkey Mission 225
From Mr. Jenney, Monastir.
Mission to Spain 227
From Mr. Gulick, Zaragoza.
Missions of other Boards 228
The London Missionary Society in China. — Missions of the Methodist Episcopal Church of the United States.
Miscellany 229
American Missionaries in Turkey. — A Japanese Student. — The Missionary Failure once More. — Almsgiving with Thanksgiving. — New Creatures in Christ. — Inequality between Home and Foreign Missions. — Bibliographical: "Jonas King, Missionary to Syria and Greece;" "Proceedings of the General Conference on Foreign Missions?" — Departures. — Death.
Donations for a Mission to Central Africa 233
Donations Received in April 234
For Young People 237
The Zulus (*Four Illustrations*).

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THE MISSIONARY HERALD.

VOL. LXXV. — JUNE, 1879. — No. VI.

SUGGESTIVE papers will be found in this number upon missions on the Gold Coast and in Polynesia, as well as upon religious liberty in Greece and Turkey. The question, as presented, "Who will go for us?" should be pondered by all young pastors and theological students. The map which traces the route of the "Morning Star" will assure the reader that this is an actual voyage which is described in the letters, and not a fairy tale, as some portions of the narrative might lead one to suppose.

THE Bulgarian Assembly, in preparing a constitution for the reorganized principality, is acting firmly on the side of religious liberty. When a clause against religious proselytism was recently proposed in the assembly, it was received with derision, and upon its being put to vote, no one supported the motion. A few days later, according to the *London Times*, "the Bishop of Sofia introduced a motion to insert an article in the constitution requiring all religious publications to be subjected to the censorship of the Holy Synod before being put on sale in Bulgaria. The motion was indignantly rejected. All previous attempts of the clergy to introduce intolerant regulations have resulted in ignominious failure."

THE English Missionary Societies are finding that the difficulties connected with their operations in Central Africa are very great. For the purpose of organizing and guiding the work of the London Society more efficiently, Dr. Mullens, the secretary, has just left for Zanzibar, with two missionaries sent out to replace the losses by death. It is even proposed that Dr. Mullens proceed to Ujiji should he find it expedient to do so on reaching Zanzibar.

WITH a view to readiness for action in entering Central Africa, the Prudential Committee have decided to send at once to Great Britain and the Continent some person thoroughly qualified to gain, both from missionary and geographical societies as well as from individuals, all possible information concerning the various openings in Africa, the best methods of reaching the interior, and what equipments will be required in undertaking a mission. Rev. John O. Means, D. D, has been invited to go upon this errand, and he will probably leave for England on May 24th.

Rev. Dr. Hyde, of Honolulu, has prepared a sketch of Hawaiian literature, giving a catalogue of 107 works published in the Hawaiian language. He specially praises the industry and devotion of the early missionaries in reducing the language to writing, and ascribes the success of Christianity in the Islands to the fact that the Bible was so soon translated, and that the people were taught in their own tongue.

Siam has taken an open stand for religious liberty. Would that the Emperor of Austria were as enlightened as the King of Siam, in whose recent proclamation are these words: "Whoever is of the opinion that any particular religion is correct, let him hold to it as he pleases: the right and the wrong will be to the person who holds it. In the treaties, and in the customs of the Kingdom of Siam, there is no prohibition against persons who shall hold to any particular religion. If any one is of the opinion that the religion of the Lord Jesus is good, let him hold to it freely."

In 1863 Dr. Livingstone explored to some extent the region west and northwest of Lake Nyassa. In the map given in his *Narrative of the Expedition to the Zambesi and its tributaries* this region is marked "High Table Lands inhabited by Zulus, or Mazitu." A recent letter from Major Malan, now in England, says that a Kaffir evangelist has read to envoys from the Mazitu chiefs the parable of the prodigal son in Kaffir, and has traveled in this tribe, being understood, and finding a welcome everywhere. The kinship of these central tribes west of Lake Nyassa, with the Zulus of Natal in race and language, suggests the method for their evangelization. Major Malan strongly advises the reinforcement of some central stations in Natal, for acclimatizing missionaries and the training of native evangelists, and then moving on to the Mazitu, by way of the Zambezi and Shirè and Lake Nyassa. "This is your quickest, safest, and easiest way into the interior." Livingstone reported the atmosphere on these high plains of the Mazitu as exhilarating to Europeans, and although in latitude 12, the mean temperature was 76°, the lowest being 52°, and 82° the highest.

A ministry which fails to waken in men an interest in works of benevolence may well be set down as a failure. An exchange tells of an elder who was recently looking for a pastor, and while making special inquiries about a certain candidate, he discovered that the church over which this person had been settled, had contributed nothing to missions. He inquired no further, but simply remarked, "That man won't do."

The English government has already concluded arrangements for telegraphic communication with South Africa. It is expected that a cable will be laid between Zanzibar and Delagoa Bay, by June, and between Zanzibar and Aden by the end of October.

We are sorry to see that the Presbyterian Board of Foreign Missions, at the close of its financial year, May 1, has not succeeded in canceling its debt of $47,000, but has increased it by $15,538, so that its total debt is now $62,538.

REV. PETER J. GULICK, MISSIONARY TO THE SANDWICH ISLANDS.

We are glad to be able to give the above portrait of "Father" Gulick, as he was called with great affection, by all who knew him. After forty-six years of labor on the Sandwich Islands, he lingered a few years among his children in Japan, and then went to his heavenly rest in December, 1877. Not for his honor, who is now shining among those who turn many to righteousness, but for our quickening, would we recall the face and the work of this faithful servant of God. Arriving at the Sandwich Islands in 1828, he saw the Hawaiians in their nakedness and degradation, and he lived and wrought until he saw them a Christian nation. He was not only a missionary father, but a father of missionaries. Two of his sons are missionaries in Spain, and three sons and one daughter in Japan. Surrounded by these children in Japan, he witnessed the beginning of a work on that island, destined, we believe, to be grander than that on Hawaii in which he had a personal part. Who would not covet such a work and reward as his!

Receipts for the first eight months of the present financial year are a little more than $24,000 less than those of the same months during the preceding year. Donations have advanced over $3,000. Legacies, including the specific bequest of $10,000 received from the Otis estate, have declined over $27,000.

Dr. Hugh Miller, of Scotland, formerly a resident of Bombay, was so deeply impressed a year or two ago with the value of the Training school in Ahmednuggur with which our missionary, Mr. Hume, is connected, that he established a scholarship in that institution. Dr. Miller has recently died, leaving by will $100,000 to the missions of the Free Church of Scotland, and also $2,000 to the American Board, to be expended in connection with the Ahmednuggur station.

The English Church Missionary Society sends out annually to the children and young people little collecting books and cards, and also boxes, to be used by them in gathering money for missionary purposes. These boxes and books, together with the sales of work by juvenile helpers, have netted for the society, in the year ending March 31, 1878, the sum of $227,930. It would seem as if in that Missionary Board "the power of littles" was in a fair way to be appreciated. Do the children know how much they can do?

Growing interest is manifested by Turkish officials in the introduction of Western ideas of education. Five Turkish pashas, with many other men of rank, attended a recent examination in Armenia College, and spoke in high praise of what they witnessed. The Rev. Dr. Barnum has been appointed by the government a member of the Turkish Board of Education for the Harpoot pashalic. This would indicate that the officials propose no longer to limit their efforts to the education of Mohammedan youth.

Greetings from the Secretary of N. H. Home Missionary Society. — "What do these large legacies mean? Are they one of the signs of a new order of things, of a great advance in the aggressive work of the church? Can the gifts of the living be brought up to correspond with them? And is there abroad a corresponding spirit of personal consecration? At any rate I rejoice that you are almost as by miracle lifted out of your depression and anxiety, and that you can now not only go forward in your work, but enlarge it. I trust the way is to be opened for taking up that African Mission."

Monthly Missionary Concert of Prayer. — If not observed upon the first Sabbath evening of the month on account of preaching service, make sure that it is regularly observed upon some week-day evening. Nothing can compensate a church for its loss simply in its educational influence. It is just as much the duty of a church in some definite manner to recognize the missionary commandment, "Go teach all nations," as it is to recognize the sacramental commandment, "This do in remembrance of me."

"WHOM SHALL I SEND, AND WHO WILL GO FOR US?"

Only two young men have received appointment for the foreign missionary work under the care of the American Board from the theological classes which graduate during the present season. For several years we have not added to the number of our ordained missionaries a sufficient force to equal the loss occasioned by death and by necessary retirement from the service. We enrol to-day nine less than were enrolled five years ago.

A considerable number of young women are presenting themselves for their department of the work. *But where are the young men?* For reinforcements of present fields, and for prospective enlargement toward which we are now looking, we need at least twenty men. In this number we should be glad to include several young pastors, whose experience in the home ministry will be especially helpful in instructing and counseling young native pastors and preachers abroad. We need immediately two new men for European Turkey, three for Western Turkey, two for Central Turkey, three or more for Eastern Turkey. Not to speak of the claims of other fields, we ought during the coming year to send out a missionary band of three or four, at least, to Northern China; and another band of equal number, persons who are fitted to be explorers and pioneers, should be thoughtfully looking toward Central Africa.

It is one of the serious questions of the hour, Shall the foreign missionary consecration of our youthful ministry now move forward to a degree which shall proportionately represent the increased facilities which God is about to intrust to our hands for enlarged missionary work? The inquiry returns most emphatically, *Where are our young men?* To this inquiry, as put by the Lord himself, "Whom shall I send and who will go for us?" may the humble and grateful response be speedily heard from more than one, or two, or ten, "Here am I; send me."

HELPING TOGETHER BY PRAYER.

Every worthy cause in this world needs help. Nothing will prosper simply because it is good, and the best objects will fail of success unless they can call to their aid the energies of faithful souls. Good men are not lifted above the need of continual aid by reason of their virtues or their abilities. We may also reverently say that God himself needs help. It was a weighty charge once made against a people, accompanied with a bitter curse, that "they came not up to the help of the Lord against the mighty."

Among the many ways of helping the missionary cause we wish to emphasize once more the helping by prayer. There are multitudes who cannot personally go to the unevangelized with the gospel, there are many who have little of earthly treasure to offer, others have a very restricted sphere in society in which they have influence, but men and women of every class can pray. There is no soul however bound by circumstances, however lacking in abilities or wealth, but has open before it the way to the throne of

power. "Such as I have," said Peter, "give I unto thee." If every Christian will give such as he has, by using the power which is his in prayer, he will give, though he has no silver or gold, what will be of the greatest possible value to the missionary cause.

Do Christians think of this matter enough? Do they give what they can in this direction? Whenever a missionary goes forth to his field, as every one knows, his first request and his last is that he be remembered in the supplications of Christians. His request seems very proper. Is it remembered by those to whom it is addressed? In almost every letter from the men and women who are battling with heathenism in foreign lands we find the sentence, "Pray for us." While writing this paper there lies before us a letter from a missionary in Japan, in which he says: "I solicit the prayers of the faithful, for the day of Pentecost upon the churches and Christians of Japan. When these churches are baptized with the power from on high, then will you hear news of great results, and I fear you will not till then. Now to this end, let American Christians lift up their earnest cry to God. It is not so much men and money that we want, though these are greatly needed, but it is the Spirit and power from above, upon us missionaries and upon the converts. With this blessing from God we can conquer much of this land for Christ within ten years."

In similar strains all missionaries have written from the days of Paul until now. The Epistles of the first apostle to the Gentiles are burdened with this thought. He is oftener asking for prayers than for anything else. To the Romans he writes, with reference to the service he had to render in Judea and Jerusalem, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for love of the Spirit, that ye strive together with me in your prayers to God for me." He begs the Ephesians to pray that, while in bonds at Rome, he "may open his mouth boldly, to make known the mystery of the gospel." He urges the Colossians "to continue in prayer and watch in the same with thanksgiving, ... that God would open unto us a door of utterance." To the Thessalonians he writes, "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified."

But of all Paul's phrases on this subject the one at the head of this article seems most impressive. He was away on a missionary journey in Macedonia, having left behind him at Corinth some new converts to Christ. These converts were not eminent saints, and yet this brave and eloquent apostle addresses them as his assistants in his missionary work. Very possibly they had little thought that they were doing or could do anything for him. They had given him no aid, so far as they could see. Yet Paul recognized their aid. "Ye also helping together by prayer for us." This eloquent preacher, so thoroughly equipped, as we are wont to think, for his work, was not doing his work alone, even so far as human aid was concerned. And those humble Christians at Corinth, far from Macedonia, who were giving no pecuniary support to Paul while he was rendering missionary service, yet had a share in his successes. They were his helpers, though only by prayer. Only by prayer! Would any one use this phrase as if it implied no positive or appreciable amount of aid? Not so. Other

gifts may and should ordinarily accompany prayer, but prayer is as much a gift as any other. Paul recognized this fact. The best missionaries recognize it. May all Christ's people recognize it! The poorest and feeblest, however bound by toil or shut out from the world, may have a share in the work in China and Japan, in India and Turkey. They may have part in the labors and successes of every station and every missionary. With all these consecrated laborers we may each be "helpers together by prayer." May grace be given the people of the Lord, who all are appointed priests unto him, to help in the missionary work of his servants in this most effective way.

FIVE DECADES ON THE GOLD COAST.

BY REV. GEORGE MOOAR, D. D., OAKLAND, CAL.

The scene is the Gold Coast, the time is the 18th December, 1828. Four German missionaries, sent out by the Basel Missionary Society, are landed at Christiansburg. They commence their work there among the mixed European and Negro people which make up the coast towns of Western Africa.

Ten years have gone by. A single man, a Dane, by the name of Andrew Riis, with his wife, represents the mission. Of the first four men, three had died within eight months, and the survivor did not complete one year on the field. Ten souls in all had been sent out, but eight graves were added to the twelve which in the century before had been dug for the Moravian missionaries, ere they abandoned the field. "We stand with shudder before these graves," said the Annual Report for 1838, "without knowing what the Lord has in mind for this much-tried mission." No visible fruit of the first decade appeared.

Riis went to Europe in 1840, for health. A new plan was entertained and carried out. It was to send Christian Negroes from the West Indies. Twenty-four Moravian converts were brought thence. Not all the fervent expectations from this plan were realized. Still the mission had now taken root. By the time the second ten years had passed, seven missionaries were to be found at their post. The places occupied were inland. Riis, with others, had been obliged to retire, but only one missionary had died. The desert had begun to blossom, for there were now forty black Christians, besides those who had been imported from the West Indies. Schools had been established, and some 300 children were in attendance.

At the end of the third decade we find the missionary force increased to 30, and there are 26 native catechists and teachers. The members of the churches had increased to the number of 385. Several new points in the territory were occupied. Besides the increase in the number and quality of the schools, the training seminary for preachers now had 21 students. Artisans had been trained in the various trades. Good houses had taken the place of the miserable huts of the former time.

When the mission had been in existence forty years, the number of Chris-

tians was reckoned at 1,581; there were 50 European and 52 native laborers. The field of the mission had been extended on the east and on the north.

During the last ten years, the Ashantee war brought at first many trials upon the work, but it ended in carrying the missions farther inland. In the early history the brethren looked forward with some hope that they might carry their operations as far as the royal city of the Ashantees, Kumase, but now the outposts are four days' journey beyond. The Negroes connected with the churches now number 4,000. If these may be rightly called weak, yet the difference between them and the heathen is very great. The native helpers have increased to 89.

Such, in brief, as condensed from a fuller account in the *Heidenbote*, are the stages of advance in that field, reckoned on so many accounts among the most discouraging in the world. The Scripture has been translated into the Otschi language by Christaller, and into the Ga language by Zimmerman. The external appearance of the land itself has been changed. The primitive forest with its poisonous damps has begun to vanish; cultivated fields appear. Christian villages take the place of the filthy settlements of former days. In the work-shops of the mission many master-workmen have been trained. The leaven of the Christian civilization has made itself felt at a thousand points.

The cost of this advance has been great. Of the 124 men sent in the fifty years, 36 have died, and more than 36 have been obliged to leave the field sick, many of these after a very short labor. Yet our brethren have had the patience of the saints. They have held on. As fast as stricken down, others were constrained to take their places. As I read this record of a work hardly mentioned in any Gazetteer or other publication accessible to American readers, the thought has come to me with great comfort how many men and women, all unknown to many of us, are toiling in this great field of missions. Language, customs, forms, methods, differ; these may keep them apart more or less from their fellows. But the great continents are being covered by these separate companies; more and more closely the field of one begins to border upon the field of another. The points of light in the great darkness will ere long be so numerous that the old black map our fathers used to look at and shudder will be as luminous at least as the "milky way" in the heavens.

THE RELIGIOUS PRESS ON THE BEQUEST.

It has been a matter of great interest to note the impression produced on different minds by the tidings of the large sum which the Board is soon to receive from the estate of Mr. Otis. The utterances of our exchanges have been so cordial and broad, and they give, as we believe, such a good index of the public feeling in the matter, that we here present such extracts from them as we can find room for: —

The Home Missionary. — "Let the name of the Lord be magnified for this unprecedented benefaction to one of the worthiest of causes, and this

at a time when many of the ordinary sources of supply were greatly diminished. Large as the sum is, the Board will have no difficulty in wisely appropriating it, in various parts of their vast field, and in entering new parts of the world from which the gospel has been mostly shut out. If, as is intimated, Africa shall now be entered in earnest and with a force adequate to the work; if the providential opening to the hearts and homes of the sharp bright millions of the Orient shall be improved in a manner commensurate with the call; and if the literary institutions dependent on the Board shall be endowed as their best efficiency requires — then, indeed, this bequest, should it reach the full million, will be speedily disposed of. By its means a new era in the work of missions should open before the churches, quickening their faith to far grander undertakings for the Master, at home and abroad, than they have yet dreamed of."

The Advance. — "The recent bequest to the American Board is, so far as we know, unprecedented in the history of benevolent societies in this country. A Scottish Earl some years since gave a check of £100,000, the largest check ever drawn on the Bank of Scotland, for home missions in that land. But these munificent gifts stand hitherto unapproached and alone. We are not surprised to learn that the meeting of the Prudential Committee, the day after news of their bequest came, was one of solemn deliberation, and that it was closed, led by one of its oldest members, with a special prayer of reconsecration to their work, under a deep sense of the new and grave responsibilities to come upon them. The providential call in this large gift is unmistakable. The hand of God is in it, and we are prepared to learn that the voice of his Spirit is urging with unusual emphasis a correspondingly increased number of young men to offer themselves for this grand service."

The New York Evangelist. — "As regards this large legacy, we trust that special wisdom will be given to the American Board in its expenditure. A great many eyes will watch to see what comes of it, and the danger is that some will gaze so intently as almost to forget their own stewardship. The proposition to expend it mainly on schools and the permanent institutions of the Board, seems to us most wise. It is easy to see that if it were poured into the ordinary channels of missionary expenditure it would overflow them like a freshet for a year or two, only to leave them to become parched and almost dry. Devoted to the founding or enlargement of permanent institutions of the Board, all the world will be able to see just what has become of so large a sum of money, and the churches meantime will feel the necessity of keeping up, and if possible augmenting, all the little rills which make up the large volume of total expenditure from year to year."

The Congregationalist. — "We have no fear that this splendid gift will not be accepted and administered in the right spirit. If there be a body in the world which could be made the recipient of a trust with more certainty of the money being safely kept and wisely spent, than any and all others, it is our candid judgment that it is the American Board of Commissioners for Foreign Missions, whose Prudential Committee's oversight of its financial as well as general affairs has always been conspicuously minute, careful, and

unfaltering. From every point of view the lesson of this unexpected and kind providence, is that of the encouragement on all hands toward a more earnest and a larger endeavor on the part of churches and private Christians; stimulated by the thought that this welcome benefaction will add value and efficiency to every, even the smallest, contribution by the humblest giver, poured into the same channel, down to the end of time."

The Independent. — "There is danger about such a large gift, that churches may thereby be discouraged from giving. We trust that, for the purpose of throwing their constant responsibility upon the churches and to avoid loss, this bequest will not be invested for its income; but be expended just as soon as possible in such a way as will best forward the cause. Possibly some of it may be spent in establishing educational institutions. Possibly some new mission, like that suggested to the Board by Mr. Arthington, may be founded in Central Africa. But we have great confidence in the wisdom of the Board, and only wish to say that the need is great. Millions are perishing in ignorance and sin, and the sooner this money is spent for its object the better."

The New York Observer. — "For several years demands have been made upon the Board to undertake new missions and enlarge the old, and a large portion of the legacy, when realized, may be consumed in meeting imperative calls to provide in some missions comfortable buildings for the residence of missionaries, as well as for educational and church purposes; for the establishment upon a permanent basis of schools and theological seminaries; for help to the foreign publication department. It appears to us wise on the part of the Board, that, whenever they shall come into possession of this large legacy, after paying in full every debt that may be remaining, they shall employ it in establishing permanent facilities for carrying on their operations. Not one dollar of it should be put into any form of pecuniary investment for current expenses."

The Christian Union. — "While the timely and munificent addition to the resources of the American Board of Commissioners for Foreign Missions, as reported in our Religious News columns, is an occasion for profound congratulation, it would be deplorable in the last degree if on this account the churches should feel a diminished responsibility or relax any of their effort. Indeed, the increased income from this source will hardly do more than make up for the reduced receipts from the churches during the first six months of the current fiscal year. Already the Board has had to enforce stringent economies in the conduct of the work — the only direction in which it is possible to economize — and necessarily to its detriment. At the same time, the calls from the missionary field were never louder nor the reports more encouraging. In the light of these statements, Mr. Otis's legacy ought rather to stimulate the churches to renewed exertion, and initiate a movement that shall swell the treasury of the Board even beyond its necessities."

If the churches of Christ respond in the spirit of these utterances to the provision God has made for foreign missions in this legacy, there is nothing to be feared but everything to be hoped for. The gift will prove an incentive to prayer and to yet larger giving, and great spiritual enlargement will result at home as well as abroad.

GREECE AND TURKEY.

BY REV. EDWARD RIGGS, MARSOVAN, NOW AT ATHENS.

All the world knows that for a number of weeks past Greece and Turkey have been engaged in the attempt at a "rectification" of their borders, and that their respective representatives at Prevesa have been stupidly staring at each other, and looking as silly as a couple of schoolboys who have forgotten the words of their dialogue. It is only within a few days that their governments have discovered that it was quite unnecessary and useless to keep at that out-of-the way point such expensive puppets, who were neither capable of originating any solution of the difficulties, nor expected nor authorized to do so. And it is not surprising that the sympathies of those who love liberty and good government should be enlisted on the Greek side of the question, for Turkish rule has come to be synonymous with misrule, and there is still something of the fascination of romance about the Greek claims against Turkey, which brought so many noble-hearted foreigners to her assistance fifty years ago. But all the world does not know some of the elements in this boundary question, which give it a slightly different aspect in the eyes of some of the truest patriots in Greece, who desire the extension of her territory not less than others, but who still more earnestly desire that this, or something else, might be the occasion of the establishment in Greece of a truer, nobler religious liberty than now exists. The Greeks are proud of their constitution as embodying the principles of personal and political liberty, but with regard to religion, that instrument is constructed in such a way as carefully to retain the effete ecclesiastical system which they fondly call the Orthodox Church, as not only the rallying point for the nation, but so far as possible the only religion compatible with Greek citizenship. Other religions, it is true, are *tolerated*, but toleration is not liberty, and the constitution contradicts itself when, after declaring all Greek citizens equal in the eyes of the law, it goes on to give special favors to one and merely tolerates another.

Of course these distinctions are very galling to those who have tasted of the liberty wherewith Christ hath made us free. The articles of the constitution pertaining to education are particularly narrow, and embarrassing to the labors of those who desire to instill into the minds of the rising generation the truths of the gospel. This arises from false notions of the relations which the state should sustain to the church. Among the stipulations for the regulation of all schools in which children of the Greek church are educated, are such as these — that there shall be suspended in the school-room a picture of the Virgin Mary, and that the Greek church catechism shall be taught in the schools, and that by a priest. The enforcement of these regulations has closed those schools established by evangelical missionaries which refused to conform or to avail themselves of private partisan influence with officials. Thereupon the mission of the Southern Presbyterian church proceeded to establish a school in the town of Volo, which is on the Egean Sea, just north of the Greek border, in Turkish territory, and included in the slice which the Berlin Congress proposed to give to Greece.

When this transfer appeared to be probable, the missionaries interested

made a statement of the case to Sir A. H. Layard, British Ambassador at Constantinople, expressing the desire that, in case that territory should pass into the possession of Greece, some stipulation might be made to the effect that there might be as much freedom of action in the establishment and conduct of schools there under the Greek as there had been under the Turkish government. Mr. Layard communicated this, in connection with other documents on the subject, to his government, and they have recently been published in a British Government Blue Book. Thus coming before the public, they attracted the attention of some Greeks, and the consequence has been quite a storm here in Athens. The missionary who signed this application to the British Ambassador, though sent out by the Missionary Board of the Southern Presbyterian Church in the United States, is himself a Greek citizen, and he was at once attacked ferociously by the newspapers as a traitor to the institutions of his country, a traducer of the liberties of the land, and a favorer of Turkish tyranny. Not content with deductions of the wildest logic and figures of the most insane rhetoric, they descended to the lowest scurrility and attacked his personal character and motives. Some, on being remonstrated with, acknowledged the falsity of the accusations, but said: "We must do something to break down his influence and check his propagandism." This violent partisanship for the church is not confined to the government nor to the newspapers, but is very general among the people, — indeed it may be called almost universal. And it arises, not from a mere blind and ignorant bigotry for traditional usage, nor on the other hand from any intelligent understanding of and belief in the doctrines of the church, but from an intense infatuation as regards the inseparable unity of the Greek nationality with the Greek church, name and form. This, moreover, is a mere perversion of the two indisputable dogmas that the truest patriot is the truest Christian, and that there is nothing so strong as religious sentiment to bind a people together. It cannot be denied that the church has done much for the people in the procuring of national freedom, and the sentiment they cherish so strongly is capable of being turned into a most valuable spring of moral power, but it will require long and patient labor at instilling the sentiments of the gospel into the hearts of the people.

It need hardly be said, perhaps, as regards the greater freedom of action allowed in Turkey, that the liberality does not arise from any broader or truer ideas of the principle of equality and religious liberty, but from the fact that the Turks do not care what particular shade of belief may be held by their Christian subjects, and the bigotry in *their* laws is reserved to point out the distinction between a Muslim and a Ghiaour. This little excitement ought to be productive of good in drawing the attention of thinking men to the untenable position of the Greek government, and it would be well if the enlightened powers of Europe would take the trouble to point out to this young kingdom that, if a state church must exist, it need not dictate to its individual members what sort of schools they *must* send their children to: also, that no church can be held together by brute force, but must make itself strong and attractive by cultivating in its membership spirituality and morality on a doctrinal basis, the doctrines being drawn directly from the Scriptures.

PRESENT CONDITION OF POLYNESIAN MISSIONS.

BY REV. S. J. WHITMEE, F. R. G. S., LATE MISSIONARY IN SAMOA.

[From a paper read at the London Conference on Foreign Missions.]

One race, the Malayo-Polynesian, has become, with two or three exception, almost entirely Christianized. This work has been done by the agency of the London and Wesleyan Missionary Societies, and of the American Board of Commissioners for Foreign Missions.

The missions of the London Missionary Society have spread from Tahiti, the first island occupied, to the rest of the society group, to the Austral, Hervey, Samoan, Tokelau, and Ellice groups, and to Niué (Savage Island of Captain Cook), and some other outlying islands. I am not quite certain whether in our most recent mission in that region — the Ellice Islands — there are not still a few people who adhere to their old religion. If these still hold out, they are very few; and, with this hypothetical exception, we may say all the islands enumerated are now Christian. Of one group occupied by the London Missionary Society, however, the same cannot be said. The Tuamotu or Low Archipelago is a very large cluster of sparsely-populated small lagoon islands or atolls; and although we have had a mission there a long time we have not yet been able to reach the whole of these widely-scattered islands.

The Wesleyan Missionary Society has a most successful mission in Tonga or the Friendly Islands; and a mission, worked as an out-station from Tonga, in Uea, and Fotuna.

The American Board of Commissioners for foreign missions successfully gave the gospel to the Hawaiian or Sandwich Islands. A few years ago the churches there were formed into the "Hawaiian Evangelical Association," which has since then carried on the work. This Association also has a mission in the Marquesas Islands, and through its agency part of the people there have received the gospel. But this mission is crippled by the want of men and money; especially of men. The greater portion of the Malayo-Polynesians who are still pagan are to be found in these Marquesas Islands.

The Islands of Micronesia — as the name indicates — are small, and they are widely scattered. The Hawaiian Evangelical Association, aided to some extent by the A. B. C. F. M., has missions in part of the Caroline, Marshall, and Gilbert Islands. As far as they have gone the missionaries there have met with a good measure of success. The one fault of all these missions is a paucity of laborers. The number needs to be multiplied at least five-fold. In 1870 the London Missionary Society occupied five islands in the Gilbert group, and since then the population of those islands has, to a considerable extent, become nominally Christian.

I turn now to the black or Melanesian race. Here there are four missionary societies at work. The Wesleyan Society has done a noble work in Fiji, the greater part of whose inhabitants have embraced Christianity. The only cause for regret is that a larger staff of missionaries has not been employed, so as to reach all the mountain tribes. The coast tribes have

received the gospel, but most of those in the mountains are still without it. In the island of Rotuma the Wesleyan Society also has a mission, and part of the people there are its adherents ; a part being Roman Catholic.

The London Missionary Society has successfully occupied the Loyalty Islands, which are wholly Christian, although partly Roman Catholic. Several islands of the New Hebrides have been taken possession of by the missionaries in connection with the Presbyterian churches in Scotland, Canada, Australia, and New Zealand. They have a difficult field, but in some of the smaller islands have met with considerable success. In other islands of the New Hebrides, in Banks', the Santa Cruz, and to some extent in the Solomon Islands, the Episcopal Melanesian Mission (in connection with which the late noble Bishop Patteson laid down his life) carries on its work. The results in this mission, in actual converts, have not been great. I am sorry to say I have not been able to get recent statistics of this mission. I also lack the most recent exact statistics of the Micronesian missions. But as far as I have obtained information, the number of persons in fellowship with the church in the whole of Polynesia is as follows : —

a. Malayo-Polynesian area.		
London Missionary Society	17,025	
Wesleyan Missionary Society	10,315	
Hawaiian Evangelical Association	8,739	36,079
b. Micronesian area approximate [1]		1,500
c. Melanesian area.		
Wesleyan Missionary Society	26,634	
London Missionary Society	3,105	
Presbyterian Mission	783	30,522
Total Church Members		68,101

I believe we may reckon the church members as (on an average) one-fifth of the number of nominal Christians. This will make the number of those who have renounced paganism, and who have come under the direct influence of the gospel, about 340,505.

MORAL AND SPIRITUAL RESULTS.

Before leaving this part of my subject I will briefly estimate some of the spiritual and moral results of this influence. I do not think the standard of Christian character attained by the converts generally can be compared to that reached by the best, maturest, and most devoted Christians in our own country. The very highest type of Christian character is rarely, if ever, to be found ; and it is hardly to be expected. There is, to a great extent, a want of stamina in many of the converts. Many show themselves to be mere children — or even babes — in the divine life. Strong religious feeling is almost entirely absent from the Malayo-Polynesians. They do not feel, as we would like to see them feel, deep conviction of sin. They do not enjoy, as we would like to see them enjoy, the assurance of pardon.

It should, however, always be remembered that one of the more constant characteristics of the race to which they belong is an apathetic, easy-going

[1] More probably 2,000. — [Ed. of *Herald.*]

disposition. Hence we ought not to expect in them the religious enthusiasm which we find among people of a warmer and more enthusiastic temperament. There can be no doubt about the sincerity of most of the people, and there is no doubt but their religious life is growing in strength and consistency.

Christianity has also become a power for good in most of our older missions over the people generally. Public morality has been benefited by it. The political, social, and domestic life of the people has, to a greater or less extent, received a more healthy moral tone. It is generally considered to be respectable to conform, at least outwardly, to the observances of religion. The Sabbath is usually strictly observed. Nearly all the people make a practice of attending public worship at least once on the Lord's day. Family worship is almost universally observed. Nearly all the people are able to read, and indeed they do read God's Holy Word, which they possess in their own languages.

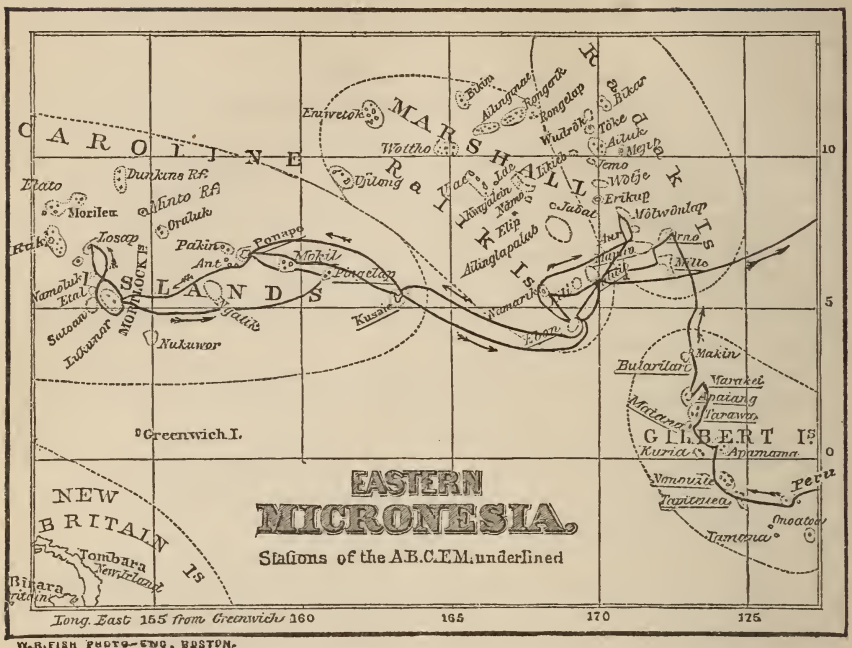
While we feel that in most of our Christian communities there is much formalism, yet we have every reason to believe that most of those who make a profession of faith in the Saviour are humbly trusting in the Lord Jesus Christ for the pardon of their sins and the gift of salvation. And I believe I may safely say that of the 340,000 nominal Christians, none need perish for lack of knowledge of the way of salvation.

Many of the older Polynesian missions are now largely or entirely self-supporting. Some years ago, when the Hawaiian Evangelical Association was established, the work in the Hawaiian Islands was transferred from the American Board of Foreign Missions to that Association; the American Board, however, continuing to pay the salaries of American missionaries already in the field; but new pastors — whether Hawaiian or American — deriving their support from the churches to which they ministered. Apparently this change was made a little too soon. The Hawaiian churches themselves seem to have suffered to some extent in consequence. And the missions in connection with the Hawaiian Association in the Gilbert, Marshall, Caroline, and Marquesas Islands have suffered. These missions have proved too heavy a burden for the Hawaiian Association to bear. But I have been informed by Dr. Clark that renewed help is about to be given to them.

The Wesleyan mission in Tonga is now more than self-supporting. Recently the entire expense connected with Christian work there, including the salaries of the English missionaries, has been met by funds raised by the people themselves; and a large surplus, I believe, has been handed over to the Australasian Conference to aid in its missionary operations elsewhere. The Fiji churches also do well in the matter of contributions, although, of course, to a much smaller amount than the Tonguese.

Several missions of the London Missionary Society are also now to a large extent self-supporting. Our people always build their own chapels, purchase their Bibles and other books, and pay the salaries of their native pastors and schoolmasters. The English missionaries, however, draw their salaries from home. But the remittances to the society's general funds from most of these missions more than cover the amount drawn by the missionaries in salaries.

LETTERS FROM THE MISSIONS.



W. H. FISH PHOTO-ENG., BOSTON.

Micronesian Mission.

THE VOYAGE OF THE "MORNING STAR."

NOTICE was given in the last *Herald* of the arrival of the "Morning Star" at Honolulu, February 26, and brief extracts from a few letters from Micronesia were presented. The journal of Captain Bray, together with Mr. Sturges' account of their trip to the Mortlock Islands, have since come to hand. Both records are of exceeding interest, but their length precludes our giving them as they were written. It is deemed best to present merely the outline of Captain Bray's "log," as it will give a clear idea of the extended and valuable service rendered by this missionary packet. The missionaries have written in highest praise of the captain, whose "log-book" testifies to his own great joy in his work. The following sentences, which were entered at Lukunor, Mortlock Islands, are not unlike others to be found in various parts of his journal. "I thank God for the blessed privilege of commanding the 'Morning Star,' and being the instrument that brings so many blessings to these islands. When at the age of twenty-six I was first appointed to the command of a 1,500 ton clipper-ship, I felt honored; but how much greater the honor of the command of God's own little ship, and the constant employment in his service!"

On this trip the "Star" visited 25 different islands, stopping at seven of them twice, and at two of them three times. Of these, five were new islands, upon which three teachers were left. She sailed 14,560 miles, and transferred from one island to another, 142 passengers. She anchored 45 times, and laid at anchor, during the voyage, 108 days. Four conversions occurred on board, and all the crew except three are now Christians.

The black line in the map marks the route of the "Star" upon this trip.

NOTES OF THE VOYAGE.

June 10. — Sailed from Honolulu.

June 26. — Peru, Gilbert Islands. Delivered testaments and hymn-books.

June 27. — Tapiteuea. Landed Rev. Mr. Kapu, whom the natives welcomed back again with great joy.

July 1–10. — Sailing through the Gilbert Islands. Calms, head-currents, water-spouts, etc.

July 11. — Apamama. Nine days after first sighting it, landed teachers' goods, and enjoyed several meetings.

July 17. — Maina. Landed Mr. Lono's goods.

July 19. — Marakei. Mr. Kanoho, the Hawaiian missionary, and his whole church visited the vessel.

July 20. — Apaiang. Spent four days in visiting the station and landing Mr. Leleo's stores. Found the Tarawa teachers here, having left because of the war on that island. Took one of them and sailed for Tarawa.

July 24. — Tarawa. Secured a treaty of peace between the two chiefs. [See *Herald* for March.] Left Rev. Mr. Haina on Tarawa.

July 28. — Butaratari. Messrs. Kanoa and Maka welcomed us. Took on board Mr. Maka and wife who are to return with us to Honolulu.

August 1–5. — Sailing for the Marshall Islands.

August 6. — Arno. Landed stores for Mr. Kaaia, and took on his contribution oil. Took Mr. Kaaia and family as passengers for Ebon.

August 9. — Mejuro. Landed Mr. Kekuewa's goods.

August 15. — Mille. Mr. Nawaa and the Christian king, and hundreds of well-dressed natives came on board. Many religious services. Not a canoe alongside on Sunday.

August 21. — Jaluij. Anchored near Mr. Kapali's house.

August 24. — Namerik. Mr. Kaaia and wife had previously labored here for three years and were warmly welcomed.

August 26. — Sighted Ebon.

August 27. — Mr. Whitney and Dr. Pease came off to the "Star" and took breakfast. They reported that they expected the "Star" to-day, as they were on their last provisions. Entered the lagoon at 1.30 P. M., "and two happy men left for shore with a very large mail bag."

August 28-31. — Landed Hawaiian missionaries and teachers, with stores and lumber.

September 1. — General meeting at the mission church for an address from the Captain of the "Morning Star," interpreted by Mr. Whitney.

September 9. — Took on board the missionaries and teachers and Mr. Whitney, for a cruise to the Northern Islands.

September 11. — Namerik. Landed Matthew, the teacher. Communion service on shore.

September 17. — Aur. The captain's wife and daughter the first white lady and child ever on the island. Held the first religious service ever held here by missionaries. This island under the same king as Malwonlap.

September 19. — Malwonlap. The king welcomed us and seemed pleased at having us leave a teacher, whom he promised to protect. Left Lankalan as their teacher.

September 21. — Mejuro. Services on shore and aboard.

September 24. — In coming out of Mejuro lagoon ran upon a coral patch, with but one foot less water upon it than the "Star" was drawing. After five hours, got off without serious damage.

September 28. — Arno. Took on board a boy for the Ebon school.

September 29. — Made Mille. "Being in doubt about the entrance to the lagoon, asked the Lord from the topsail yard to make it plain. The end of a rainbow at once stood in the center of a passage for which we ran, and as soon as we could see the passage distinctly, the bow faded away."

September 30. — At Mille. Landed Nawaa and Jeremiah, with their goods.

October 2. — Communion at Mille. *Seven* Christian chiefs together upon one seat. Two united with church.

October 3. — Jaluij. Left Jeremiah.

October 8. — Ebon again.

October 9. — Sailed for Kusaie and Caroline Islands, with Dr. and Mrs. Pease, Mr. Maka and wife.

October 12. — Kusaie. "As pretty a harbor as the world affords." The king welcomed us and brought presents of fruit and fowls.

October 13. — The people had waited two weeks for the "Star" that they might celebrate the Lord's Supper with us. "Two large assemblies. A day of wonderful peace."

October 14–17. — Discharged freight, and drew off the contribution oil which we had collected, into barrels. A great feast made for us by the people.

October 18. — Sailed for Ponape.

October 22. — Ponape. Mr. Sturges on board as soon as we anchored. Dr. Pease's timely arrival deemed a special providence.

October 24. — A boy born to Mrs. Rand.

October 25-30. — Busy in care of ship, taking supplies off and on, and in religious services.

October 31. — Sailed for the Mortlocks, having on board Mr. Sturges, Cabel and wife (teachers), and one Mortlock family.

November 3. — Lukunor (the first of the Mortlocks). Welcomed by songs and hand-shakings from the beach to the church. Difficult to know which hand to take, as from forty to fifty would be presented at a time. Captain and both the mates addressed the natives.

November 7. — Communion. Thirty-four received to the church.

November 8. — Satoan. Here were Opataia and Opatinia, Moses, and Barnabas. (See their pictures in the Young People's Department of the *Herald* for January.)

November 10. — Communion. Nineteen united with the church.

November 11. — Fitted the Ponape teachers with clothing.

November 12. — Mor. Eleven added to the church.

November 13. — Mr. Sturges, Opataia, and David to Etal in a boat.

November 18. — Moses of Etal ordained before going to a new island. The captain gave him the right hand of fellowship.

November 20. — Mr. Sturges went ashore upon Nomr, where the people promised to build a house and a church for a teacher. Anchored at Losap.

November 21. — Landed at Losap. "A native who could speak a little English took me by the hand and said: 'Good captain, good captain, bring teacher, tell about God.'" Left Solomon and his wife as teachers.

November 22. — To Nomr again, leaving Moses and wife as teachers.

November 25. — Namoluk. The people had a church all built, and were greatly disappointed that they must wait another year for a teacher.

November 28. — Lukunor again. Landing David, and Opataia and wife.

December 13. — Fifteen days from the Mortlocks to Pingelap.

December 14. — Received a large contribution at Pingelap.

December 15. — Mokil.

December 17. — Ponape. Mr. Sturges left the vessel after the trip of six weeks.

December 18-30. — Stowing cargo; taking on wood and water; meetings ashore and on board.

December 31. — Farewell meeting on shore.

January 1. — Sailed for Honolulu, having on board Dr. and Mrs. Pease, for Ebon; Mrs. Sturges, Mr. and Mrs. Maka, and Mr. Gregor, for Honolulu.

January 6. — Pingelap. Landed native passengers, and casks for next year's oil.

January 17. — Ebon. Landed Dr. Pease and family, and stores.

January 20. — Jaluij. Taking oil on board.

February 25. — Reached Honolulu after a passage of thirty-six days.

THE MORTLOCK ISLANDS — LUKUNOR.

Mr. Sturges' letter gives a very full account of the delightful reception given the "Star" among the Mortlock Islands, and of the great success that has attended the labors of the Christian teachers from Ponape who have been left upon those islands. After speaking of the first landing at Lukunor, where thirty-six were examined and received to the church, Mr. Sturges gives the following account of Oniop, on the Lukunor lagoon, where teachers were placed last year: —

"The crowds gathered on the beach and sang their hearty songs of welcome. Through the dense foliage I could see the white cottage, and passing up the graveled walk, obliged to shake so many hands, I was glad to escape the big crowd and enter that quiet home, to be made welcome by Susan and Solomon, whom I had known from infancy. Nothing could be more home-like than the parsonage with its clean yards, and white walls, and chairs, and seats, and shelves, — in short, everything so perfectly tidy and home-like, — it seemed as if I had landed on some fairy island. After a few moments rest, we gathered with the crowds in the church, where we held our usual introductory meeting. At its close came the Sabbath-school review, led by a native superintendent, Samuel, and it is very evident that the work of this first year of the teachers has been greatly blessed.

THANKSGIVING AT ONIOP.

"This was an out-station visited by David, the teacher at Lukunor, and by such as he could send down to hold meetings. These exercises brought us to about noon, and we went into the parsonage, to be surprised at the feast of fat things prepared for us on these sand flats, where we looked for nothing but young cocoa-nuts, which is about all the people have. But the teachers had such nicely prepared fowls, and rice, and arrow-root, and pumpkins, we hardly needed the well-filled lunch-basket the good captain had prepared for us. I only wish some of our friends at home could look in upon that royal Thanksgiving, — it was a gathering well worth any amount of journeying to get to, and to make an old man feel young!

"The feast over, we went back to the church for church-work. I found one had died during the year; no one had returned to his pipe; one man who had struck a boy in a passion, made confession, and was voted back to favor. Then eighteen candidates were examined; two others were told to wait till next year, and all things made ready for administering the Lord's Supper. The new members were then welcomed to the family of the church, the latter all rising and facing the former, both answering in the affirmative when I asked if they would now take each other to be brothers and sisters, to love and walk together in the Lord. Mistaking my charge to welcome one another, for our usual salutation, they cordially shook hands together, and it was done so politely and with such evident good will, that I was not a little pleased with this new form of taking into the church."

YIELDING UP THEIR TEACHERS.

"In the evening I went back to the church for the most difficult and nearly the only unpleasant part of all our work.

I was to propose to the church to let their beloved teachers go in answer to the loud calls from regions beyond. It was a long and argumentative talk with them; they were not prepared for such a proposition; their teachers had been with them only a year; they loved them, and I could find others to go to the regions beyond, etc. It is not easy to make these poor people see, in their blindness, why *they* should give up their teachers, — but after holding our meeting till nearly ten o'clock, we separated, all agreeing to pray much, through the night, to Jesus for light. The teachers were to meet the people in the morning, and let me know results, at Lukunor, to which place we at once returned.

"The next day a canoe came up from Oniop, and the good deacon handed me a note from the church which read thus: 'Are the teachers *ours*, that we should hold on to them. They belong to Jesus, and if he wants them, we would not keep them.' I could not help going straight to my room to thank the Lord that it was to be my privilege to take this good couple to the front. What a proof of the working of grace in the hearts of this people, that they are so ready to do as the Lord would have them! It was only last year that they followed us day after day, hoping to get teachers, and when they found their desires were to be gratified, came over the rough channel in their proas and took home their 'prize,' went to work and built them a model of a parsonage, and most lovingly have they fed them, and assisted in many ways to help them to be useful. Kelep and Julia, new teachers from Mr. Logan's church, at Ponape, were left to fill the vacancy at Oniop, and a good home they will have."

SATOAN AND ETAL.

From Lukunor the "Star" sailed for the Satoan lagoon; at Satoan, thirteen persons were baptized and received to the church; at Parnopaj's place, twenty-four; at Mor, twelve. Everywhere the arrival of the vessel was hailed with songs and demonstrations of joy. The next place visited was Etal, where Moses, of Ponape, was left two years ago. Mr. Sturges writes: —

"The outlook at Etal was just delightful, the parsonage being a model of architectural skill. The church and school seem in splendid running order; eighteen were baptized, making the present number eight-six, in a church which I organized two years ago, in the old feast-house, spending the night myself, sleeping very soundly, at the roots of some cocoa-nut trees, branches of which made my bed. Oh the power of the gospel to change people and places! The king's son, a very promising youth, who went up with me to Ponape last year, I now returned looking quite like a student from college, in his calico. His father seemed much at a loss to recognize him, or to thank me enough for the change in his son.

"In the morning, at the close of one of the most interesting communion seasons of all my life, commenced ere it was daylight, there was one of the most affecting scenes I have ever witnessed. To carry out my plans for pushing forward teachers to the front, I wanted to take on this couple from Etal, as one of the best we have, especially as Moses had experience and the language. When I saw how nicely they were fixed in their home, with so many civilized fixtures about them, I had hardly the courage to ask them to move. But I found that they were quite ready, and I had spoken to the deacons the day before, so that the announcement to the church was not wholly a surprise. It was, however, more than they could well hear; old and young, chiefs, people and all, wept, and I could hardly finish my story to them, so deeply was I moved by this wonderful manifestation of love to their teachers.

"After some remarks from the natives and a short prayer by one of the deacons, I put the question to the assembly, if they would give up their teachers to go on to carry the news of life to their neighbors beyond. Most of them got their hands up, but it was the renewal of most heartfelt weeping! Thank God! Grace triumphed, and I

was to have the desire of my heart, in taking two of the dearest and best of these Ponape couples to the front! I left them to have a last Sabbath with their loving people, in their pretty home, and came back to the ship, feeling very happy and thankful. And here they are now on board, — their people brought them over, with their goods, in four large proas, and are about taking their leave to go home to do the best they can in feeding themselves, telling me to be very mindful of my promise to bring them another couple next year. What but the changing power of our gospel could work such changes in a people! Eighteen adults were baptized, and the church now numbers eighty-nine."

OPATAIA AND OPATINIA — ORDINATION.

"The boat kindly dropped down a few miles that the vessel might be near to Kutu for the Sabbath, where good Opatinia and her husband are doing such a noble work. This was our last and it was our best treat at the Mortlocks. The people had replaced their very good church of last year by the largest in the group, and this was dedicated. The school gave our ship's company quite an entertainment, — reading, ciphering on the blackboard, reciting in concert, and songs, were very good proof that the teachers had not been idle.

"The Sabbath was a high day, — quite a large number had gathered at Kutu from other churches, following the "Star," and it was good to have them at our prayer-meetings and at the Lord's table. Fourteen adults were baptized, making the whole number of this church eighty-four. The great event of the occasion, and the trip, was the ordination of Moses, who goes to the front, and may soon need to do the work of an evangelist. Opataia and Tepit were already ordained, so there could be a little more formal service than there was three years ago when I was alone. There was a large gathering in the great church, and the examination of the candidate was satisfactory. After the ordaining prayer, and the laying on of hands, the manly-looking Moses rose from his knees to be grasped by the warm hand of our good Captain Bray, and to be welcomed to the great brotherhood of priests unto the Most High God. He did this part of our missionary work so in order, and so feelingly, that no one could doubt the propriety of the welcome. So much for the adaptation of the externals of our religion to all circumstances."

NEW ISLANDS — RECEPTION OF TEACHERS.

The first new island to which the "Star" went to leave teachers was Nomr, twelve miles from Losap. The people assembled in council and voted to forsake idolatry and worship Jehovah. They agreed, also, to take, feed, and house the teachers whom the "Star" would bring to them in a few days, on its return from Losap. Mr. Sturges says: —

"It was probably the first democratic meeting ever held on the island, though voting could hardly have been more to the point. Men, women, and children, all participated, and with *both* hands up, most of the people keeping them up, seeming to think the longer they kept them up the surer they were of getting their teachers. A piece of land was dedicated, and kneeling on the spot with the king and some of his people, we asked the true Jehovah to accept the offering and there set up his reign."

When the "Star" returned from Losap with the teachers the joy of the people was unbounded.

"The large boat was lowered, the teachers' things put into it, and we went ashore, where hundreds of natives rushed to meet us, the men taking hold and literally carrying the boat to dry land; while the crowds of women, with shouts rushed to the bow, lifted Jepera, their teacher's wife, and good Opatinia, carefully down, — the crowds pressing about them, hardly allowing their feet to touch the ground till they landed them on clean mats spread for them in the big council-house. Then the goods were brought up by the loving people, every article deposited by the side of

the teacher, to show that nothing was missing. I was more than glad to find that the people had already begun to get timbers ready for the house they promised to build for their teachers. Thus favored, we have placed a 'battery' under dark Ruk. It is only thirty miles over to these high islands, and fleets of canoes are passing over very frequently. I met a chief just over from Ruk who says the people are all ready for teachers."

SUMMARY.

We have no room for further accounts of this trip, though much of interest must be omitted. During this visit to the "foreign field," which the Micronesian mission has undertaken to cultivate among the Mortlock Islands, Mr. Sturges has received into eight of the nine churches, 140 new converts. On these islands there are nine good meeting-houses, and as many parsonages, with good schools at all the stations. Only one person has been finally excommunicated. The teachers are happy, and are more than glad to stay in their work. The contributions in shells have been liberal. Surely the waiting isles are receiving God's law.

Eastern Turkey Mission.

IN PERILS BY THE HEATHEN.

Rev. George C. Raynolds, of Van, gives the following account of a stormy reception given him at the village of Avants, the lake harbor for Van, about two miles distant from the city: —

"Last Sabbath it was my turn to go to the village, and I walked over from the city, taking a native brother as companion. As soon as I entered the village I noticed a number of women gathered on one of the low roofs which look down upon the twenty-foot-wide street. One of them, having previously provided herself with all needed missiles for both tongue and hand, began, as I came opposite her, to discharge upon me a volley of most abusive language, which, unfortunately, was mainly lost upon me, from my inability to understand it. Perhaps appreciating this fact, she availed herself of another form of expression more easily comprehended, hurling at me stones and brick-bats with a rapidity and force that made some alertness necessary to avoid them. Having allowed myself to be the target for those forms of abuse till her ardor had somewhat cooled, I passed on to the house of Harootune, the Protestant church member from that village, whom I sent to the coffee-shop to call the village head-man, that I might report the case to him.

RUNNING A GANTLET.

"Before Harootune could return to say he was not there, the boys had gathered on the roof, hooting and throwing sticks, etc., through the opening which serves as a window. We then went out to go to the head-man's house. We found the street and the adjoining open square filled with men and boys, while the roofs were covered with women and small children. The men kept prudently in the background, only indulging in a few howls, but inciting the boys, large and small, to use more aggressive measures. These latter, to the number of a hundred or more, gathered around, and followed me, as I moved on, filling the air, not only with all sorts of abusive language and every kind of noise the human voice can frame, but with stones, pieces of ice, in short whatever missile came to hand. In addition to this, the small children, from the roofs on either side the narrow street, improved their opportunities, as I passed, to pour directly upon my head earth, dried manure, and other garbage.

"In this style I made my way through the whole length of the village street, half or three quarters of a mile, to the head-man's house. This individual, while residing in the village, is a man of wealth, doing business in the city, and has always been polite to us. He received me kindly, made a show of beating some of the boys who had followed

me, and then sat down with me in his best room."

BEFORE THE CHIEF MEN.

"Several villagers soon came in, saying they did not wish us to come to their village. One of the leaders sat near me, and I began to talk with him. 'Have you read the Testament?' 'No, I don't know how to read.' 'What we preach is the gospel. Have you anything against that?' 'No, the gospel is good, but our priests are sufficient to tell us about that.' 'Suppose you let us help them. Because one man has given you one piece of sugar, will you refuse a second? But do you obey this gospel? When it says do not lie, steal, and swear, do you refrain from those things?' 'No.' 'But we read in the Testament that whoever does these things cannot enter heaven. Now I want you should all go to heaven, and when, in my country, I heard that there were people here who, not obeying God's word, would be kept out of heaven, I left my friends, to try and persuade them to come to Christ and be saved. Is it well you should use me in this way?' 'But no one listens to you any more than to our priests.' 'Yes, here is Harootune, in your own village. Does he lie, or steal, or swear?' The man hesitated a moment, and then said: 'But don't he?' Even he could not keep back the blush, when the headman and others replied: 'He lies when he says that.'

"The following day I presented the matter to the pasha, who had the chief men of the village called, and inquired the reason of such a demonstration. They replied that we came to preach in their streets and coffee-shop, and they did not wish it. They were told that we had no right to preach in those places, but that they had no right to molest us in passing through their streets, or going to our friend's house, and they were required to give a pledge that there should be no repetition of such conduct. They understand the prohibition to preach to include all religious conversation, and feel as if they had not come very much short of a victory. The Armenians are so numerous and powerful here, that Turkish officials are afraid to preserve a thoroughly independent course.

"We are thoroughly convinced that all this opposition will be overruled for the advance of the Redeemer's cause."

ANOTHER SABBATH AT AVANTS.

Rev. H. S. Barnum, writing at a later date than Dr. Raynolds, says: —

"It fell to me to go to Avants last Sabbath, and no opposition or insult was offered me. In fact I was agreeably disappointed in the result of my visit. I expected to see no one at the house but our Protestant brother and his son; but quite a number came in, most of whom were young men and large boys. They were listening to my talk very attentively when the head priest of the village came in and ordered them out. A few secreted themselves in the store-room, but the rest dared not disobey, and we could hear the blows he laid upon their backs as they passed through the court. Those secreted stole out and again seated themselves to listen, and others stole back; but a second order came for them to withdraw, and most of them did so. One young man remained and talked with us for as much as an hour. The conduct of the priest was such as to help the gospel cause with the better portion of the villagers."

"The treatment Dr. Raynolds received in the village does not express the feelings of all the Armenians toward us. Since writing this letter we have been invited to attend the celebration of an Armenian national holiday, and were received with honor. I was repeatedly urged to address the crowded meeting, and when I finally consented to do so, my remarks were greeted with loud applause, and I was afterwards repeatedly thanked for them."

ERZROOM. A CHRISTIAN TEACHER. "THE PATRIOTIC SOCIETY."

Rev. R. M. Cole, of Erzroom, writes encouragingly of the work in and about

that station. We make room for his account of a new teacher who is exerting a marked influence among the Armenian young men: —

"As this people sought for a long time, and at last found the man to lead them in purely spiritual things, so they have at last secured one who seems to be the man to lead them in Christian education of the highest type.

Mihran Baghdasarian, the new teacher, seems truly to be a great accession to our working force. He is not only a teacher in his department, but a spiritual worker and good organizer as well. He is a graduate of Bâsle University, a student of theology, a good linguist, and he preaches with a desperate earnestness. He is a valued helper in all the meetings and the Sabbath-school, walking up and down in front of his large class of boys, expounding the Word in a most enthusiastic way. He has organized a young men's association by the name of the "Patriotic Society." This society already has some forty members, more than half of whom are Armenians. The tax for a share in the society is one piaster each week. Such a share even the poor may take, while some of more ability may take eight or ten shares. This revenue they are to use for worthy objects, like helping poor boys in gaining admission to the school, opening a course of lectures, etc. Last week the first lecture of the course we expect to keep up through the winter was delivered by the teacher, on 'The True Reform of a people.' There was a crowd present, the larger part of whom were the cream of the Armenians, and some Armeno-Catholics. Though the teacher dwelt at length on morality and religion as necessary to reform a people, still the audience seemed highly entertained, as they testified then and there by a desire to unite in this course of lectures.

A YOUNG MEN'S MEETING.

"Night before last delegates from the defunct society of the 'Young men of the Armenians' sent delegates, four in number, to consult with our society as to uniting forces. The meeting took place in our house, and I counted it a privilege to be present and listen to the discussions that took place. 'Sectarian belief is one thing, Christian education and moral reform of a people quite another,' said our guests. 'We should all unite in seeking the elevation of the one race, discarding the old idea that change of name in religious belief alters our relations as *one* Christian race.' When something was said about their being bound by their superiors, bishop, etc., they were most outspoken. 'No, we are independent, and shall move in our own way for all of them.' 'As for us at present, we can hardly tell what we are; we may be Protestant for aught we know, and are desirous of working for the elevation of our race.'

"Of course I take all this with a degree of allowance, and have my doubts if they will be able to unite. And yet it goes to show what I have written you in the past, and what was expressed by our guests this night, namely, that old sectarian antipathies have passed away to a great extent, especially among all save the bigoted heads (indeed I might almost say *head*, that is, the bishop), as far as appearances go."

Western Turkey Mission.

TROUBLED ON EVERY SIDE.

Rev. J. Y. Leonard, of Marsovan, writes of Vezir-Kupreu, one of the most important out-stations connected with the Marsovan field. The church at that place has been much discouraged by reason of the hard times, and the delay of promised reforms in the government. Mr. Leonard writes: —

"Shall I name to you some of their hardships? Sit with me in this chapel, already thrice enlarged, and survey the congregation decently but plainly clad in their usual native dress, and seated mostly on mats and cushions on the uneven floor. There is Stepan (Stephen the blacksmith; one of the earliest Protestants, poor as poverty itself. He toils

hard from morning till night over his anvil, lives in a wretched hovel in the edge of the city, where with great difficulty he maintains his large family. He has had two horses stolen from him by Circassians.

"Near him sits, bending forward, a younger man, Anastos, a Greek. Deprived of one eye in childhood by the small-pox — a common affliction in Turkey — he, too, struggles to keep soul and body together and to pay his quota toward the support of the pastor. Just now he has an unusually downcast look, for a bevy of marauding Circassians have broken in the door of his house and taken off his cow. They have the impudence to offer to *sell* her back to him for eight hundred piastres (paper), about half her value! He is pondering whether to give it. To complain to the government would be worse than useless.

"Passing a few more fortunate brethren, notice a third, — Muggerditch, the barber. He was almost hacked in pieces by Turkish robbers on the mountains as he was bringing a small drove of cattle over from Marsovan. The deep gash in his right cheek is scarcely healed, leaving a horrid scar and perpetual deformity, and four broken, bruised fingers have grown crooked upon his hand, for there was no surgeon to dress his wounds. Moreover, as he goes in and out of church, you would see him limp with the ball in his right leg, freshly received from a Circassian gun, — one of the Circassians who recently came over from European Turkey, with his 'bag and baggage,' and his devilish hate of Christians. These men are all members of the church."

A SORROWFUL WOMAN.

"Shall I add another instance of affliction, one not so recent, but deeper, sadder, more abiding? Among the women seated on the floor, in the rear of the audience-room, you may observe a young lady, perhaps twenty-five years of age. A wreath of thin gold coins adorns her white brow, and a neat shawl of various colors is thrown gracefully over her head and shoulders. A nearer view would show how those features, once so bright and cheerful, have been ploughed with grief; for the iron has entered into her soul. Three years ago her oldest brother, a member of this church, was brutally murdered while engaged in selling Bibles and dry goods together, in a wild region near Charshamba. I need not mention the additional griefs, abuse, and injustice which her father suffered in the vain endeavor to promote the prosecution of the murderers and to recover from the government even the murdered man's horse. This sister never takes my hand now after service without bursting into tears. The memory of her murdered brother comes forcibly upon her because he had been a member of our Theological School in Marsovan, and twice in our employ.

"I should not have singled out these cases of distress but that they exemplify the general calamities of these times, while the government is engrossed with the work of clearing herself from foreign foes, or quelling sedition at the capital. Who can be indifferent to the anxieties which disturb so many breasts in almost every town and village of the realm?"

Central Turkey Mission.

Rev. Mr. Trowbridge, of Aintab, in a letter dated February 13, makes an encouraging report of the work in various out-stations he had visited. In Behsnè, twenty-five hours northeast of Aintab, a place which no missionary had visited since the summer of 1876, and no pastor for six months, he found a nice chapel and a good audience, including several Moslems. From Adiaman he writes: —

"This has been a very busy day. I preached at 9 A. M.; addressed the Young Men's Association at 12 M.; met those who were to be received to the church at 1.30; took charge of the communion service at 2.30, at which seven

persons were received to the church on confession, and eight children were baptized. There were 530 adults present, of whom 230 were women. It was a delightful service, lasting about an hour and a half. The most delightful part of my missionary life is to come to these out-stations and *preach;* the people are hungry to hear the Word, and they listen with an earnestness that is simply delightful. On the next day I had many callers, among them the leading Armenians of the place. The people support the preacher entirely, and pay half the salary of the teacher; his entire salary is only $4.00 per month. In the afternoon I preached to a large audience from the parable of the Sower; the chapel was full, many members of the old church being present. Preached again just before sunset. At noon had a meeting with the women, at which 135 were present."

A PANIC IN CHURCH.

"While I was speaking, a panic seized the women on account of the discharge of ten or fifteen guns not far from the chapel. I quieted them as well as possible, supposing that some Koords were firing off their guns in sport; but it was a genuine fight; one man was badly wounded. The streets of the town are filled with the roughest sort of Koords: they live in the mountains near; there are bitter feuds among them, and they fight each other to the death whenever they get a chance. Since Pastor Kevork came here, in one such quarrel just outside of the town, twenty-five men were killed on one side, and eight on the other. The singular thing is that these same Koords, who thus fight and kill each other, do not molest other people, either Moslem or Christian, in the least degree; nor does the government interfere in their quarrels; when they murder each other, the murderers are not arrested. The women, knowing these things, were alarmed, and many rushed out of the church. One woman said to me, 'We are frightened for our children whom we have left at home.'"

SEVEREK. A "MAZBATTA" OBTAINED.

Of his visit at Severek, Mr. Trowbridge writes: —

"On Sunday I preached in the morning, addressed the Young Men's Christian Association at noon, and assisted at the communion in the afternoon. I enjoyed the day much. Two men were admitted to the church on profession of their faith. The main object of this tour is to aid the church here in regard to the building of a new chapel. The story is too long to tell in this letter, but like all similar stories, illustrates the almost interminable difficulties our churches have to meet in carrying on their work. The great point to be gained in this and similar cases, is to get what is called a 'mazbatta' from the local government, *i. e.*, a statement to the effect that there is no objection, on the part of the government, to the proposed chapel, and that its erection is approved by the local authorities; this paper has to be sent to the governor of the province, who resides at Harpoot; if approved by him and his council, it is sent to Constantinople, and if approved there, a 'firman' is issued for the erection of the chapel. Without this firman not a step can be taken. You can easily see how many obstacles can be thrown in the way to prevent the issue of this 'mazbatta.' Members of the old church, who sit in the council, fight it from the start; the Turkish officials expect bribes and presents. It just makes my head ache to think of the days, weeks, and months of weary labor that has to be performed to secure these mazbattas and firmans.

"We obtained the 'mazbatta' for Severek, much to the joy of all the Protestants.

European Turkey Mission.

OKRIDA — PREACHING IN A TURKISH KHAN.

MR. JENNEY, of Monastir, gives the following account of a visit paid by himself and a young Christian book-

seller, to the town of Okrida, thirty-six miles west of Monastir, on the border of Albania. His letter is dated March 6 : —

"I visited the market for four hours, and then returned to the khan, where, until late in the evening, I talked with many Turks and Bulgarians who called upon me. The next day was a saint's day, and crowds sat for eleven hours, listening and arguing. Especially were some Turks interested in the conversations. During my stay several told me, 'What you say is true, for it is in harmony with our sense of right.' I invited all to preaching services on the Sabbath. Though in a Turkish khan, a crowd came an hour before the time, for whom I answered questions, and at the appointed hour I preached to more than two hundred souls on 'What shall I do with Jesus.'

The attention was remarkable considering the crowd. Some forty Turks were present, and they spoke highly of the services.

"After the services, I asked for questions, and as the crowd was so great, we withdrew to a large porch, where the young bookseller and I talked to separate assemblies. It was a motley gathering, — Turks and Bulgarians, learned and unlearned. The Turks seemed more and more surprised as they heard the New Testament. Almost every gospel subject was presented. Once they brought a man who had buried his third wife. I thought of Mark xii. 18–23, as they asked, 'Can this man take a fourth wife?' I asked him, 'Are you a member of the Orthodox church?' 'I am!' 'Do you believe that God does not approve of your taking a fourth wife?' 'I do,' he replied. 'Then do not take a fourth, for Paul says, "Whatsoever is not of faith is sin." I saw that Turks were more and more drawn to the truth, and again and again they exclaimed, 'No matter what you ask that Frank, he finds an answer from the gospels.' Never had the Bible seemed so full and precious to me. It is, indeed, sharper than any two-edged sword."

CALLED BEFORE THE GOVERNOR.

"At 10.30 o'clock *a la Turque*, the governor sent a policeman for me, and I was informed by him that such a crowd was not permitted. Our enemies were triumphant. Those who had hoped that a better time was coming were sad, and many Turks said, 'What has that Frank done to merit punishment.' The report went like wild-fire that I had been thrown into jail, and several Turks who had heard me for hours went to the court room and testified in my favor. The governor received me with cold politeness, which I returned, showing that I had no fear of him. He surprised me by ordering for me a cup of coffee. He asked me whether there were not priests in their city? I answered, 'Yes, but they know nothing of the truth. They read in an unknown tongue. Nearly all drink and lie. They are blind leaders of the blind.' Presenting Paul's standard for the Christian ministry as contained in 1 Tim. iii., I said, 'God does not accept such priests as are here.'

"'Do you believe in saints?' he asked. 'Yes, I believe that there are many thousands and millions in heaven. But if you mean to ask if they are to be worshiped, I answer, no.' Then I showed the impossibility of these saints hearing all prayers at once, since they are not omnipresent. The governor turned to a head Bulgarian present and said : 'This man is right.' 'Do you believe in saint's days?' 'If saints cannot pray for us why waste eighty or more days for them?' I replied. 'Do you believe in fasts?' he asked. 'Yes, when the soul, burdened with sin or some great need, desires to approach God untrameled in prayer. But this people fill themselves with beans and bread, and then call this a fast, because they abstain from meats.'

"We then told the governor that we had come to preach no new doctrine, but pure faith in the gospel of Jesus Christ, and that we wished to have this people, Bulgarians and Turks, so pure, so like Christ himself, that there would be no

need of policemen or jails. Having examined my papers, after a pleasant chat, he wished me success and a safe journey when I chose to travel."

RESULTS OF THE VISIT.

"On my return to the khan I was called upon by Turks and Bulgarians who were curious to know what the governor had said. Repeating my conversation whenever asked, I showed, as if unintentionally, to the scores present, the folly of their faith.

"On Monday, while I was in a shop, a man stepped in and said, 'Mr. Jenney, you have wronged us. The Turks ask us, "Is not your Bible like that of this Frank?" 'Yes.' Then why do you hold a faith which is against your own Bible? Now we stink in the nostrils of the Turks.' More than a score not only approved of the truth but manfully stood against all opposition to the words of inspiration. Bibles and Testaments, which had long gathered dust on the shelf, were studied, and scores of tracts and testaments were bought. Fierce opposition may prevent some from continuing to confess their new faith in the word of God, but there was seed sown which will affect the lives of multitudes, who live in Okrida, for time and eternity. The word of God was a wonder to all, as text after text was read in proof for the views presented. Many said, 'Who knew that the Bible was so rich?'"

Mission to Spain.

A SPANISH BIBLE WOMAN.

Rev. T. L. Gulick, of Zaragoza, gives the following account of an efficient helper: —

"I think I have occasionally written you of Doña Baldomera, — the most efficient Bible woman in Spain; a woman who knows how to make known the gospel better than most of the preachers; who has the courage and self-sacrifice which enables her to spend her time in going alone from village to village and city to city, telling the message of salvation. She is not afraid to put on her sandals and walk long distances over lonely mountain roads to reach the villages where she feels called to speak of Christ. Her Bible is literally her constant companion during her waking hours, and she knows, too, how to use it as 'the sword of the Spirit.' She has heretofore had her home in Valladolid, where her widowed mother and only sister, Berta, eleven years old, have lived.

"A little more than two months ago they moved to Zaragoza, and we have received them into our house. After coming here, the mother, who had not yet joined the church, asked to be permitted to unite with us, and after examination she was received at our last communion, at the same time with the husband of one of our members. At their own request they were baptized.

"During the last days of last year, Berta became deeply troubled on account of her sins. January 1st she found peace in believing, and shortly afterwards, with much timidity, but with tears of gladness, she came and told her story to her teacher and asked to be received into the praying circle. Though rather bold when she first came to us, she is now modest, serious, very studious and earnest to do her duty. Her example and influence in the school are excellent. She has a good voice and ear for music, and is very fond of singing our Sunday-school hymns.

"As she has good talents and shows signs of the strength and seriousness of character of her older sister, Doña Baldomera, we have strong hopes that she too will develop into a very useful Christian woman. So one and another that we are praying for are brought into the fold."

LISTENERS IN SALAMANCA.

At a later date Mr. Gulick writes: —

"We have just received letters from Doña Baldomera, telling of her evangelistic work from town to town in the Province of Salamanca. Though she gives express orders to have no more

than twenty present at the meetings, they find it impossible to keep the people away. She is frequently compelled to hold three or four meetings a day, and often the people throng her so that it is difficult for her to get time to eat or sleep; her hosts have to guard the doors to keep the people away. When she speaks the doors and windows and streets are thronged. This is the more noticeable and gratifying in that she is a very plain woman, dresses plainly, and her talks are plain expositions of the gospel, without the least sensationalism. If the government restrictions were removed, there would undoubtedly be much readiness to hear the gospel in nearly all the towns and villages of Spain. Will not Christians pray for the increase of their work in this land."

MISSIONS OF OTHER BOARDS.

THE LONDON MISSIONARY SOCIETY IN CHINA.

THE April number of the *Chronicle* of the London Missionary Society brings reports of remarkable successes attending their missionaries, near Hankow, in Northern China. The movement is similar to that reported by the missionaries of the American Board in the province of Shantung, save that it does not follow any relief-work in connection with the famine. No money has been given away by these London missionaries for any purpose whatever. We quote what the *Chronicle* says of the central figure of this movement, Liu-Kin-Shan, a man about fifty years of age, who had been a soldier, and was noted in his native village as a debauchee. The writer of the article is the Rev. Griffith John, of Hankow: —

"Some time in the summer of 1875 I was preaching, as usual, at one of our chapels in Hankow, when Liu happened to be present. On this occasion I dwelt on a theme which had become clothed with a new and powerful significance to my own mind, namely, Christ's power to save from *sin*. Among my hearers there were three or four who seemed deeply interested in this truth, and with whom I had a very pleasing conversation in the presence of the whole congregation. Wishing to have a still closer and more searching talk with these men, I invited them to follow me into the vestry. I had not noticed Liu, and did not know that such a man was in the congregation; but he, having heard the invitation to the others, accompanied them. Having spent some time in earnest conversation with the men whom I had invited, I turned to Liu, and he addressed me thus: 'Pastor John, when you were speaking just now, I heard you say that Jesus can save men from their sins. Is that true?' I assured him that it was perfectly true. 'Well,' said he, 'can he save me?' I asked him what were the sins to which he was specially addicted. 'I am addicted to every sin you can imagine,' was the reply; and then, enumerating his sins on the tips of his fingers, in a fashion peculiarly Chinese, he said, 'I am an opium smoker, a fornicator, a gambler, a drunkard, and an unfilial son; and everything that is bad. Can Jesus Christ save me?' I had no difficulty in believing the man, for he looked it all. No other attestation of the fact than his rakish appearance was needed. My reply was an emphatic, *Yes* — Jesus Christ can save *you*. Only believe? We prayed together, and I sincerely believe that Liu was converted there and then. The change in him was very marked. He not only joined the church, and became exemplary in his attendance on religious ordinances; he became an active worker also, and evinced the deepest interest in the salvation of others. It was the joy of his soul to bring his old associates in sin under the sound of the Gospel, and to help the victims of opium out of their bondage. His Gospel was: 'Jesus

Christ came to save sinners. He has saved *me*, the vilest of all, and He can save you. Only believe.' "

After his conversion, Liu accepted the post of cook in a hospital for opium-smokers, where he thought he could do a good spiritual work. Subsequently he returned to his native village and preached Christ so effectually, both in word and life, that the people actually threw their idols into the flood. The place was visited by Mr. John and some native helpers, and not only in the Liu village but in the surrounding towns it was evident that the spirit of God was working. Of a still later visit in that section, Mr. John says: "Our presence at the place was widely known; scores from other villages came to see us, and hear what we had to say; and our whole time was taken up with talking, preaching, and exhorting. On Thursday afternoon four adults and two boys were baptized. There were others who expressed a desire to join us, but we thought it best to postpone their baptism. When we left the village, nine whole families had joined the church, over whose doors red slips of paper had been pasted, bearing the inscription, Je-Sú-Sheng-Kiau, "The Holy Religion of Jesus;" a large number of those that remain had fully resolved to join us, and were only waiting the removal of certain temporary obstacles in order to take the final step. Not a particle of ill-will was manifested to us by any one, whilst the bearing of most was very cordial. The neighboring villages were beginning to manifest an interest in our message, and the entire prospect looked bright and promising. In this one village there are between sixty and seventy families, containing from 300 to 400 souls. The entire population consists of one clan, bearing the family name Liu. I do not regard it as oversanguine to expect to see the whole population in the church within two years. It cannot but become saturated with a knowledge of the truth, for the children carry it with them into every hut."

MISSIONS OF THE METHODIST EPISCOPAL CHURCH OF THE UNITED STATES.

"THE Sixtieth Annual Report of the Missionary Society of the Methodist Episcopal Church for the year 1878," has been received. It is presumed that the number of probationers in the table below represents the accessions in foreign lands during the year. The expenditures for 1878 are not given, but the appropriations for 1879 are: —

For Foreign Missions	$272,114
Domestic Missions	221,800
Territories of United States	13,500

The following table presents at a glance the fields occupied and the forces at work in the foreign department: —

SUMMARY OF STATISTICS FOR 1878.

Missions.	Missionaries.	Ass't Missionaries.	Native Preachers.	Local Preachers, Teachers, etc.	Members.	Probationers.	Churches.
China	14	12	67	–	1,480	800	12
Africa	25	10	4	47	2,200	244	43
South America .	3	2	–	3	171	87	3
Germany and Switzerland .	5	2	67	145	7,052	675	–
Denmark . . .	8	–	–	4	618	121	4
Norway . . .	17	2	2	3	1,064	30	8
Sweden . . .	69	–	48	–	4,922	1,878	–
Northern India .	5	–	–	6	1,468	1,058	24
Southern India .	30	–	–	45	1,439	730	14
Bulgaria . . .	3	–	4	1	38	13	–
Italy	1	–	15	2	430	279	1
Japan	6	7	28	–	250	126	–
Mexico . . .	8	7	13	64	314	200	4
Total . . .	194	42	248	320	21,446	6,241	113

MISCELLANY.

AMERICAN MISSIONARIES IN TURKEY.

THE *London Daily Telegraph* contains these warm words of commendation of our brethren and the work they are doing in the Ottoman Empire: —

"These missionaries, Protestants and

Evangelists to a man, have labored in Turkey without let or hindrance for above forty years; they have stations, colleges, and schools all over Asia Minor, as well as European Turkey; they proselytize, necessarily, by the mere fact of their giving a liberal education; yet they are left unmolested to leaven masses of the people here and there with opinions which condemn Mohammedanism as an imposture and superstition. The reason of their immunity is on the surface. They have been peaceful, industrious, and loyal; no friends to political intrigue against the Sultan, and, therefore, no tools of Russia; not patronized by the Czar under false pretenses, and therefore not suspected by the Porte. They have, however, done a large amount of good in an unobtrusive way, as centers of civilizing and refining agencies, which worked for the material as well as moral benefit of the people. The labors of these worthy men have a special interest at present from the fact that they throw light on prospects of success for those reforms in Asia which English influence is bent upon accomplishing. They have three colleges, four theological seminaries, twelve seminaries for girls, normal schools, high schools, and common schools, with a present attendance of about ten thousand pupils, an educational and religious literature in English, Armenian, Turkish, and Arabic; and from the great central colleges at Constantinople, Aintab, and Harpoot, in Armenia, missionaries are constantly issuing, who evangelize districts around the provincial stations. Apart from all religious or sectarian opinions, our American friends claim, in fact, to be engaged in laying the foundation of a new and improved civil service in the Ottoman Empire, and, having seen the need of this at home, they are not likely to undervalue its importance in a country where corruption and place-seeking are fully as rife as in the United States It is to be hoped that, when the reorganization of Asia Minor begins in real earnest, the assistance of the excellent Aintab and Harpoot missionaries will not be ignored."

A JAPANESE STUDENT.

PRESIDENT CLARK, who established the Japanese Agricultural College at Sapporo, has received a letter from an undergraduate, whom he has never seen, from which we are permitted to make an extract. After expressing the profoundest gratitude to President Clark for his agency both in establishing the college and in instructing the students in the religion of Christ, the writer says: —

"When we entered college, many of us knew very little about Christianity, and through our ignorance were prejudiced against it. Our minds were shut up from the light of the gospel, and our souls were benighted. Doubts crept in and hardened our hearts. The more we were told that we must repent and believe in the Son of God, the more we hated his religion. But through the constant efforts of the Juniors, our doubts were gradually removed, our hearts were opened by their benign influence, and at last we became deeply convinced of our sinfulness, and sensible of our need of a Saviour. Ah! how great a change the religion of the Cross has brought upon us. Once we scoffed at it, but now we kneel down before God, — not before idols which are of human design, — and we ask pardon for the sins which we have committed. We were once Sabbath-breakers, studying our daily lessons or engaging in idle pleasure, but now we devote Sundays to the reading of the Bible, to prayer, and to whatever things may tend to glorify God and to draw us nigh to Him.

"On the 2d of July, 1878, Rev. M. C. Harris, of Hakodate, organized a church in this city, and admitted seventeen of us as members. We do not regret that we are Christians, but we feel very happy that we can inherit the life eternal and escape from the wrath to come; and though our faith is very weak, we are very glad that amid various temptations, by God's help, we have

been enabled to reach our present state without backsliding. May it please you, we implore your kindness to pray for us when you have time to spare, that our faith may be strengthened and that we may become worthy to be called true Christians."

THE MISSIONARY "FAILURE" ONCE MORE.

READ the History of the Sandwich Island mission by Dr. Anderson, and see how sorry a failure modern missions can be.

These cannibals, who erewhile would cook and carve a merchant or mariner, and discourse on the deliciousness of a "cold slice of missionary" — these semi-devils — have now $250,000 worth of church property built with muscular Christianity and pious self-denial, which shame us out of all self-complacency. Think of it, 150 persons dragging each timber for a church eight miles; diving for coral ten to twenty feet, reducing it to lime and carrying on their shoulders seven miles, to cement stones, carried one by one an eighth of a mile; women subscribing $200 to a church erection, payable and paid by making mats at eight cents a week; and subscriptions by men payable and paid by the profits on fire-wood sold at eight cents a stick, after ferrying seven sticks in a canoe across the twenty-mile-wide channel; then 2,000 miles away beginning a "foreign mission" on the Micronesian islands — why if this were not fact it would be counted the silliest of all possible romances, the improbable of the improbable, the impossible of the impossible, compared with which Jules Verne's expeditions would be stale sobriety itself. — *Northern (Methodist) Christian Advocate.*

ALMSGIVING WITH THANKSGIVING.

WE may be called upon to give even to the extent of great self-denial. The first money that I ever earned by the pen was paid to me by a publisher in one sum — a $50 bill. It was all the money I had, and just then I was called on for a donation to foreign missions, and with great cheerfulness I gave it all. It did not cost me a pang, though it left me penniless. And I never regretted it for a moment. The Lord loveth a cheerful giver: not one who feels "annoyance" on giving up something for his sake. Penance may exact suffering: self-righteousness may prescribe a hair shirt instead of linen: but God has said there is nothing better than that a man should eat and drink and enjoy the good there is under the sun. Thanksgiving makes alms-giving. The heart rejoicing in the good gifts of God rejoices in giving to God according to the abundance wherewith he has crowned our lives. Scrimping in order to give shrivels the heart. The liberal soul is made fat. The more we learn the right use of money, the more we will enjoy, as one of the highest luxuries of existence, the privilege of giving. It is better than getting. — *New York Observer.*

NEW CREATURES IN CHRIST.

A FEW years ago a countryman, living far from Canton, came to the city, and by an unfortunate illness, as well as an alliance with a dishonest man, he lost his entire fortune before he had been very long in the place. When in perplexity and poverty, he was one day passing the Mission Chapel, and went in. What he heard arrested him. He was brought to Christ; he became a most efficient colporter; and supported himself by the sale of books, chiefly in the Chinese hotels of Canton. He was a man full of faith, and he cherished a burning desire to go back and preach the gospel among his own people, but the journey was much more than his means would afford. By a curious providence the way was opened through a mandarin, not a professing Christian at all; and the man has now reached his own home, and is there busy proclaiming the gospel of Christ. I may

mention, again, that there is a preacher in Canton, a paralytic, a most earnest man. He is a man who has a wonderful gift of prayer, a man most mighty on his knees. Being unable to walk he is carried out every day to a different place to preach the gospel; and this paralytic heard of Christ for the first time in one of the chapels of the city. The last instance I shall mention is from Tien-tsin, a city of the greatest importance in the north. A small peasant proprietor had made his way to it on business, and having been in the Mission Chapel more than once, when he returned after some months, he placed himself under instruction, and was ultimately baptized. He determined that he would become a minister, but after considerable study he was forced to admit to himself that he had not the necessary ability, and being more honest than many men who are not Chinese, he determined to give it up. But he had a younger brother who had also received the truth, and who had the brightness of parts that he lacked, and he solved the difficulty by saying to him, "I shall go back to the farm, and you must go the Mission; I will pay for your education, and you must take my place." Work like that is worth spending thought on, and worth interceding for in prayer. — *Rev. W. F. Stevenson.*

INEQUALITY BETWEEN HOME AND FOREIGN MISSIONS.

We are told that there is one evangelical minister to every eight hundred, more or less, of our home population, and only one to every three hundred thousand of the inhabitants of India, one of the most favored portions of heathendom. The comparative number of ministers in the home and foreign field is three hundred and seventy-five at home to one abroad. But when we take into the comparison less favored foreign fields than the one we have mentioned, and consider also the superiority of the helps which the minister in the home field can call to his aid, our proportion must fall short of expressing the relation of inequality between Home missions and Foreign missions as a whole. Must not this relation of inequality become one of equality, before our Lord's commission is fully obeyed, and the prophecies concerning the progress of Messiah's kingdom on the earth receive their complete fulfillment? We believe that more ought to be accomplished at home. But we cannot resist the conviction that if many of the efforts now put forth and much of the money spent at home, were better applied, and more wisely distributed, we could accomplish much more with fewer men and less means, and have a large surplus of men and means for the foreign field. We have another conviction, that if all the moral and spiritual power that is held in reserve, unused, and therefore useless, were brought into action; if also all the wealth that is wasted by professing Christians were consecrated to Christ, we should have another surplus, and a very large one too, of men and means to be employed in sending the gospel to those who have never heard of the remedy for sin. — *The Baptist Missionary Magazine.*

BIBLIOGRAPHICAL.

Jonas King: Missionary to Syria and Greece. By F. E. H. H. American Tract Society. 1879. pp. 372.

Ten years after the death of Dr. King these memorials of him appear. The volume is drawn largely from his own voluminous manuscript journal in which he recorded in detail the incidents of his long and varied life. Many of these incidents are of great interest, especially the story of his student life, of his interviews with eminent men and women in France, of his conflicts and successes during his missionary labors in Greece. Nothing in the record has impressed us more than the remarkable power Dr. King had in conversation with individuals of all classes on matters of personal religion. With dukes and barons and kings, as well as with

lowly people, he would talk of the things of Christ, and even those who counted him a heretic would listen kindly, and often tearfully, to his faithful admonitions. While it is pleasant to have these notes from Dr. King's journal, we cannot help feeling that a man of such striking qualities should have a memorial not merely for the relation of detached incidents of his life, but one that should trace the great movements of Providence in the conflict for Christian truth and liberty, which he not merely witnessed, but in which he had such a prominent and noble part.

Proceedings of the General Conference on Foreign Missions, held at the Conference Hall, in Mildmay Park, London, in October, 1878. Edited by the Secretaries to the Conference. London. 1879. pp. 434.

This volume, which we had begun to fear we might never see, has come to hand, and we welcome it as a positive and valuable addition to missionary literature. The London Conference was, in the number and character of its members, the most important assembly of the kind ever held, though it was by no means ecumenical. Thirty-four Missionary Boards of Great Britain, the continent, and the United States, were represented by their secretaries or some prominent members, and the papers presented by these various officials reveal the wide work undertaken by Christ's church in modern times. According to the plan of the Conference missions were considered geographically, and so nearly all parts of the world came in turn under review. We get a glimpse of the scope, the obstacles to, and successes of, missionary operations, and we rise from the perusal of the volume with a profound conviction that the gospel of Christ is God's remedy for human sin and woe, and that it can save and is saving men of every race and rank and clime. In this gathering of missionaries and men who administer missionary operations, there was no sign of doubt either of the fitness of their instrument or of ultimate success. We wish this volume could be placed in the library of every minister,[1] for it would be to him not only a storehouse of facts but a source of inspiration. He could read it, when he would kindle faith or quicken endeavor, just as for these purposes he might read the book of the Acts of the Apostles.

This report of the London Conference, valuable as it is, is not complete. It has no summaries and no tabulated statements. Perhaps it was impossible to present such tables in view of the fact that many missionary boards did not furnish the materials. But when the next General Missionary Conference is held, as it should be before many years, it is to be hoped that it will be more nearly ecumenical, and that full statements can be secured from each missionary organization, so that a complete and accurate survey may be given of what Christ's church is doing in response to his great command to preach the gospel to every creature.

DEPARTURES.

From San Francisco, May 1st, Miss Mary H. Porter, on her return to Peking, accompanied by Miss Abby M. Colby, of Brookline, Mass., recently appointed to the North China Mission.

DEATH.

At Honolulu, March 10, Mrs. Mary A. Andrews, wife of Rev. Lorin Andrews. Mr. Andrews, one of the early missionaries to the Sandwich Islands, who rendered such eminent service, especially in the preparation of Hawaiian literature, died at Honolulu, September 29, 1868.

[1] For sale by the Congregational Publishing Society Price, $1.50.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.
Gorham, 1st Cong. ch. and so. 37 00
Ligonia, Cong. ch. and so. 20 00
Portland, 2d Parish ch. to const. Roscoe W. Turner, H. M. 102 17
West Auburn, Cong. ch. and so. 15 36—174 53
Kennebec county.
Winthrop, Cong. ch. and so. 33 40
Piscataquis county.
Foxcroft and Dover, Cong. ch. and so. 9 62
Somerset county.
Norridgewock, Cong. ch. and so. m. c. 58 33
Union Conf. of Churches.
Hiram, Cong. ch. and so. 2 00
York county.
Biddeford, 2d Cong. ch. and so. 23.51; Pavilion ch. m. c. 12.41; 35 92
313 80
Legacies. — Bath, Rev. John W. Ellingwood, by James M. Gordon, adm'r, add'l, 2,000 00
2,313 80

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Fitzwilliam, Cong. ch. and so. 6 05
Keene, 1st Cong. ch. and so. 23 71—29 76
Grafton county.
Bristol, Cong. ch. and so. 8 88
Hanover, Dart. Religious Society, 75 00
West Lebanon, Cong. ch. and so. 58 00—141 88
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 14 06
Hollis, Cong. ch. and so. 14 25
Milford, Cong. ch. and so. 22 26
Mont Vernon, Cong. ch. and so. 9 00
Nashua, 1st Cong. ch. and so. 62 66—122 23
Merrimac county Aux. Society.
Concord, G. M. Q. 5 00
Rockingham county.
Hampstead, A friend, 1 00
North Hampton, Cong. ch. and so. 11 33—12 33
311 20
Legacies. — Bedford, James French, by John Hodgman, Ex'r, 48 71
359 91

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so. with other dona. to const. Mrs. A. C. Bingham and Dea. W. E. Murphy H. M. 34 72
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Danville, Cong. ch. and so. 28 35
St. Johnsbury, 1st Cong. Society, 7; North Cong. ch. and so. 120.75; 127 75—156 10
Chittenden county.
Milton, P. Herrick, 1 00
Essex county.
Granby and Victory, Cong. ch. and so. 7 53
Island Pond, C. C. Torrey, 7 40—14 93
Orange county.
Newbury, 1st Cong. ch. and so. 10 00
Vershire, H. Colton & Son, 10 00—20 00
Orleans county.
Holland, Cong. ch. and so. 3 00
Rutland county.
Castleton, Rev. Ulrie Maynard, 10 00
Washington county, Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 12 60
Windham county Aux. Soc. C. F. Thompson, Tr.
Westminster, Cong. ch. and so. 21 00
Windsor county.
Ludlow, Charles Wood, 5 00
Norwich, Cong. ch. and so. 10 00
Springfield, Cong. ch. and so. 10 58
Woodstock, 1st Cong. ch. and so. 8 35—33 93
307 28

MASSACHUSETTS.

Berkshire county.
Curtisville, Cong. ch. and so. 15 35
Lenox, Cong. ch. and so. 25 00
Sheffield, Cong. ch. and so. 5 60
So. Adams, Cong. ch., A friend, 25 00
Williamstown, 1st Cong. ch. and so. 35 10—106 05
Bristol county.
Fall River, 1st Cong. ch. and so. 50 00
Norton, Trin. ch. and so. 107 10
Raynham, A friend, 5 00—162 10
Brookfield Asso'n. Wm. Hyde, Tr.
Brookfield, Ev. Cong. ch. and so. 100 00
No. Brookfield, 1st Cong. ch. and so. with other dona. to const. Mrs. Maria C. Drury, H. M. 50 00—150 00
Essex county.
Andover, Student in Philips Acad. 2 00
Lawrence, Lawrence St. Cong. ch. and so. 25; Samuel White. 10; 35 00
North Andover, Cong. ch. and so. 35 00—72 00
Essex county, North.
Bradford, A lady, 25 00
Ipswich, 1st Cong. ch. and so. 19 77
Newbury, 1st Cong. ch. and so. 28 38—73 15
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. m. c. 8 73
Boxford, 2d Cong. ch. and so. 12 27—21 00
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Holyoke, 2d Cong. ch. and so. 54 00
Mittineague, 2d Cong. ch. and so. 10 45
Springfield, South ch. 87.90; Hope ch. 20.74; A friend, 15; 123 64—209 09
Hampshire county Aux. Society.
Amherst, North Cong. ch. and so. to const. Rev. G. H. Johnson, H. M. 50 00
Enfield, Cong. ch. and so. 56 48
Hadley, Russell ch. m. c. 12 35
Northampton. 1st Cong. ch. and so. m. c. 11.25; Nathan Sears, 25; 36 25
So. Amherst, Cong. ch. and so. 10 00
So. Hadley, 1st Cong. ch. and so. 14 00—179 08
Middlesex county.
Bedford, Trin. Cong. ch. and so. 69 90
Cambridge, North Av. ch. and so. 93 08
Cambridgeport, Pilgrim ch. m. c. 8 29
Malden, 1st Cong. ch. and so. 45 85
Melrose, Ortho. Cong. ch. and so. 17 84
Melrose Highlands, Cong. ch. and so. 6 00
Natick, 1st Cong. ch. and so. 149 02
Newton Centre, 1st Cong. ch. and so. 157 83
Newton Highlands Cong. ch. and so. 73 91
North Reading, Cong. ch. and so. m. c. 11 15
Reading, Bethesda Cong. ch. and so. to const. Wm. B. Ely, Jr., H. M. 113 50
Sherborn, E. C. A. 25 00
Somerville, Franklin St. ch. 300; do. m. c. 22; Prospect Hill ch. m. c. 6; A lady, 5; 333 00
Waltham, Miss N. S. Bond, 5 00
Wayland, A friend, 2 00
West Somerville, Cong. ch. and so. 6 60--1,122 97
Middlesex Union.
Ashby, G. L. Hitchcock, 5 00
Pepperell, Cong. ch. and so. 15 13
Westford, Union Cong. ch. and so. 40 00—60 13
Norfolk county.
Braintree, A friend of missions, 25 00
Brookline, Harvard Cong. ch. and so. 182 41
Foxboro, D. Carpenter, 100 00
Hyde Park, Cong. ch. and so. 33 86
So. Braintree, A. P. Wilde, 2 00
So. Weymouth, Union Cong. ch. and so. to const. Mrs. Susan J. Rogers, H. M. 100; 2d Cong. ch. and so. with other dona. to const. George C. Torrey, H. M., 53; 153 00
Wellesley, Cong. ch. and so. 3 52
Wollaston Heights, Cong. ch. m. c. 6 00—505 79
Old Colony Auxiliary.
Fairhaven, A friend, 2 00

Plymouth county.
East Marshfield, Cong. ch. and so. 12 00
Middleboro, 1st Cong. ch. and so. 20 28
Plympton, Cong. ch. and so. 7 05——39 33
Suffolk county.
Boston, Old South ch. 1,075; Union ch. 454.44; Park St. ch. 224.50; Central ch. m. c. 29 80; Phillips ch. 10; G. P. Smith, a thank-offering, 10; E. St. ch. Mrs. L. W. W. "In memoriam," 2; A. B. 3.50; 1,809 24
Chelsea, Central ch. and so. m. c. 11 95—1,821 19
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 29 91
Worcester, Central Cong. ch. and so. 352.51; do. m. c. 6.45; Union ch. and so. 75.60; Old South ch. and so. 73.34; E. C. C. 20; Two friends, 10; 537 90—567 81
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Westboro, A friend, 15 00
——, E. A. Thompson, 3 00
5,109 69

Legacies.—Lancaster, Sophia Stearns, Interest, by W. W. Wyman, adm'r, 7 00
Northampton, J. P. Williston, by A. L. Williston, Ex'r, add'l, 318 80—325 80
5,435 49

RHODE ISLAND.

Providence, Union Cong. ch. and so. 500; Charles St. ch. and so. 65.35; 565 35
River Point, Cong. ch. and so. 11; A friend, 5; 16 00—581 35

CONNECTICUT.

Fairfield county.
Danbury, 2d Cong. ch. and so. 14 00
Stamford, Cong. ch. and so. 41 85——55 85
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Middletown, 1st Cong. ch. and so. 100 96——365 44
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Ansonia, Cong. ch. and so. 8 42
Madison, Cong. ch. and so. m. c. 9 62
Meriden, 1st Cong. ch. and so. 77.62; Central Cong. ch. and so. 18; 95 62
Milford, 1st Cong. ch. and so. 25 00
Naugatuck, Cong. ch. and so. for Papal Lands, 50 00
New Haven, 1st Cong. ch. and so. 20.28; North ch. m. c. 9; R. Pierpont, 10; 39 28—227 94
New London county. L. A. Hyde and L. C. Learned, Tr's.
Hanover, Cong. ch. and so. 23 39
Norwich, Broadway ch. and so. in part, 250 00——273 39
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Hebron, H. A. Bissell, 2 00
Mansfield, 2d Cong. ch. and so. 42 12
Somers, Cong. ch. and so. m. c. 19 85——63 97
Windham county.
Westford, Cong. ch. and so. 12 00
1,598 13

Legacies. — Harwinton, Mrs. Sarah B. Hayes, interest on note, 8 60
Litchfield, Orlando F. Crane, per R. Pierpont, add'l, 10 50
New London, Asa Otis, by Wm. C. Crump, W. H. Chapman, and Peter C. Turner, Ex'rs, 10,000 00—10,019 10
11,617 23

NEW YORK.

Aquebogue, Cong. ch. and so. 20 00
Brooklyn, Tompkins Ave. ch. 98.80; Ch. of the Covenant, 5; A friend, 25; Miss M. E. Thalheimer, 4; 132 80
Canandaigua, 1st Cong. ch. and so. 100 00
Carbon Run, Welsh Cong. ch. and so. 28 00
Cattaraugus Co., A friend, 230 65
Clarendon, Alfreda J. Albert, 3 00
Clarkson, A friend, 10 00
Eaton, Cong. ch. and so. 21 00
Essex Co., A friend, 50 00
Flushing, 1st Cong. ch. and so. 26 02
Glens Falls, Harriet N. Wing, 50 00
Gloversville, Cong. ch., A. Judson 150; do. Mrs. Sarah B. Place, 100; 250 00
Groton, Amasa Barrows, 25 00
Helena, Linus Kibbe, 20 00
Jamestown, J. L. Hall, 5 00
Lima, A thank-offering, 5 00
Mineville, Levi Reed, 5 00
New York, Broadway Tab. ch., special for Japan, 590.13; M. W. Lyon, to const. MARY L. BURR, H. M. 100; Madison Ave. ch., A lady, 5; 695 13
Oswego, Cong. ch. and so. 7 58
Rochester, Mrs. C. Dewey, 25 00
Sherburne, "A Mother in Israel," 2 00
Troy, Paul Cook, 9 00
Union Falls, Margaret B. Duncan, 10 00
Utica, Alex. Horsburgh, 5; R. S. Williams, 5; 10 00
Volney, 1st Cong. ch. and so. 5 00—1,745 18

NEW JERSEY.

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Newark, Belleville Ave. ch. and so. 59 24——75 30

PENNSYLVANIA.

Brady's Bend, Welsh Cong. ch. and so. 5 00
No. Springfield, Mrs. B. A. Mershon, 1 00
Philadelphia, A member of Calvary Presb. ch. 5 00
West Philadelphia, F. Parker, 5 00——16 00

DELAWARE.

Wilmington, Mrs. F. Du Pont, 2 00

OHIO.

Akron, Cong. ch. and so. 12 00
Cleveland, Euclid Ave. ch. 20 06
Crab Creek, Welsh Cong. ch. and so. 6 47
Freedom, Cong. ch. and so. 4; J. C. B. 5; H. K. 5; 14 00
Geneva, 1st Cong. ch. and so. 10 29
Hudson, Edw. W. Morley, 25; Harvey Baldwin, 10; 35 00
Johnstonville, O. S. Eells, 5 00
Lodi, Cong. ch. and so. 7 60
Marietta, 1st Cong. ch. and so. 30 00
Nebo, Welsh Cong. ch. and so. 14 10
Olmstead, 2d Cong. ch. and so. 3 00
Painesville, 1st Cong. ch. and so. 15 15
Pittsfield, Cong. ch. and so., add'l, 1 00
Toledo, 1st Cong. ch. and so. 167 83
Tynrhos, Welsh Cong. ch. and so. 8 80
Vermillion, Cong. ch. and so. 5 50
Wakeman, Cong. ch. and so. 102 00
Wauseen, Cong. ch. and so. 10 90
Windham, T. Wales, 5 00——473 70

Legacies. — Columbus, Thomas Brotherlin, by C. N. Olds, 188 74
Vienna, Clarissa Wilmot, by Mary E. Boyd, Ex'r, 100 00——288 74
762 44

INDIANA.

Fort Wayne, Cong. ch. and so.	25 00	
Indianapolis, May Flower ch.	15 00	
Michigan City, Cong. ch. and so. with other dona. to const. Mrs. C. J. GRIFFIN and Miss KATE A. POTTER, H. M.	172 02	212 02

ILLINOIS.

Albany, A friend,	5 00	
Bunker Hill, Cong. ch. and so.	25 89	
Cambridge, Mrs. Polly Sayles,	1 00	
Chesterfield, Cong. ch. and so.	5 00	
Gap Grove, Cong. ch. and so.	5 00	
Geneva, Cong. ch. and so.	22 17	
Granville, Cong. ch. and so.	10 00	
Milburn, Cong. ch. and so.	8 25	
Newark, Horace Day,	5 00	
Paw Paw, Ind. Union ch.	16 31	
Payson, Cong. ch. and so.	10 00	
Polo, Robert Smith,	500 00	
Seward, Cong. ch. and so.	15 05	
St. Charles, Cong. ch. and so.	26 44	
Wayne, Cong. ch. and so.	3 21	
Winnebago, Cong. ch. and so.	19 50	
———, A stranger,	15 00	692 82

MICHIGAN.

Armada, 1st Cong. ch. and so.	8 08	
Battle Creek, S. S.	2 00	
Covert, Cong. ch. and so.	3 51	
Detroit, Mrs. C. H. Ladd,	25 00	
Grand Rapids, E. M. Ball,	5 00	
Hopkins, 2d Cong. ch. and so., add'l,	1 00	44 59

MISSOURI.

Amity, Cong. ch. and so.	1 00	
Carthage, Cong. ch. and so.	4 00	
Independence, Harriett N. Pixley,	4 00	
La Grange, Ger. Cong. ch.	3 15	
Palmyra, Ger. Cong. ch.	2 35	
St. Louis, Charles H. Pond,	10 00	
Webster Groves, Cong. ch. and so.	7 30	31 80

MINNESOTA.

Austin, Cong. Union ch.	15 02	
Cannon Falls, 1st Cong. ch. and so.	10 00	
Minneapolis, Plymouth ch. 28.74; Rev. L. H. Cobb and family, 25;	53 74	
Rushford, Cong. ch. and so.	5 00	
Spring Valley, Cong. ch. and so.	15 00	
Winona, 1st Cong. ch. and so.	71 23	
———, A friend,	1 60	171 59

IOWA.

Council Bluffs, A friend,	20 00	
Farragut, Cong. ch. and so.	21 75	
Fort Madison, Francis Sawyer,	20 00	
Keokuk, Cong. ch. and so.	65 85	
Franklin, Cong. ch. and so.	4 00	
Muscatine, Cong. ch. and so.	31 40	
Shelbyville, Cong. ch. and so.	3 31	
Spencer, Cong. ch. and so.	2 00	
Toledo, Cong. ch. and so.	9 00	
Traer, Cong. ch. and so.	50 00	227 31

WISCONSIN.

Beloit, Rev. S. R. Riggs, special donation, 10; Rev. Hope Brown, 5;	15 00	
Eau Claire, Cong. ch. and so.	41 00	
Geneva Lake, Presb. ch.	7 71	
Hammond, Cong. ch. and so.	5 00	
Janesville, Susie A. Jeffries,	6 00	
Kenosha, 1st Cong. ch. and so.	14 34	
Madison, 1st Cong. ch. and so.	50 00	
Milton, Cong. ch. and so.	15 11	
Milwaukee, Spring St. ch.	32 35	
New Lisbon, Presb. ch.	21 48	
River Falls, Cong. ch. and so.	24 35	232 34

KANSAS.

Clear Creek, Cong. ch. and so.	3 50	
Manhattan, Cong. ch. and so.	7 00	
Muscotah, Cong. ch. and so.	9 92	
New Malden, Cong. ch. and so.	9 93	
Onaga, Cong. ch. and so.	6 24	
Peru, Cong. ch. and so.	3 00	
Phillipsburg, F. R. Weeks,	7 70	
White City, Cong. ch. and so.	5 50	52 79

NEBRASKA.

Hastings, Cong. ch. and so.	3 00	
Olive Branch and Buda Flat, Cong. ch. and so.	8 45	11 45

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 60.55; Plymouth Ave. ch. and so. 12;	72 55	
San Juan, A friend,	44 00	116 55

COLORADO.

Gold Hill, Louisa P. Wolcott,		5 00

WASHINGTON TERRITORY.

White River, Cong. ch. and so.		5 50

DAKOTA TERRITORY.

Sisseton Agency, Mary A. Renville,		1 00

CANADA.

Province of Ontario. St. Catharines, Cong. ch. and so.		3 50

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, William S. Lee,	20 00	
Italy, Florence, A friend,	50 00	
Micronesia, Ponape, Mokil, Pingalup and Kusaie, avails of contrib. of oil, 343.67; Churches on Mortlock Islands, avails of shells sold, — a third birth day donation from the A. B. C. F. M's grandchild, 75;	418 67	
Turkey, Van, Rev. H. S. Barnum, 25; Tocat, Rev. Barsan Jerrahyan, 4.40;	29 40	
Zulu mission, Monthly concert collec. at Umsunduzi, 20.21; Umtwalumi, 25.18; Ifume, 24.35; Adams, 61.64; Umzumbi, 20.45; Inanda, 38.35; Umvoti, 38.17; Indunduma, 9.74;	238 09	756 16

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part,	5,970 11

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

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MISSION SCHOOL ENTERPRISE.

MAINE. — Orland, Cong. s. s.,	3 50
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25; Nashua, Wayside Gleaners, for Mrs. Cary's work, 30;	55 00
VERMONT. — Granby and Victory, Cong. s. s.	2 10
MASSACHUSETTS. — Cambridgeport, Prospect St. s. s.	17 87
CONNECTICUT. — Cromwell, Cong. s. s. 33.34; No. Coventry, Cong. s. s. 15; Meriden, 1st Cong. s. s. 33; No. Stonington, Cong. s. s. 30.50;	111 84
NEW YORK. — Brooklyn, Little girls' Miss. band of Central ch., for native preacher, Madura, 95; Lockport, Cong. s. s., to const. Rev. EZRA TINKER, H. M. 50; New York, Olivet, Miss'y Assoc., for Olivet Day, Harpoot, 30;	175 00
D. C., WASHINGTON. — Friends in various places, through A. S. Christie, for library at Marash,	88 50
ILLINOIS. — Bunker Hill, Cong. s. s.	3 53
MICHIGAN. — Calumet, Cong. s. s., for Kiyoto Training School, 16; Hancock, Cong. s. s., for Mr. Curtis' work, Japan, 8.67;	24 67
WISCONSIN. — Arena, Cong. s. s.	5 20
KANSAS. — Manhattan, Cong. s. s.	10 00
	497 21
Donations received in April,	21,065 37
Legacies " " "	12,682 35
	$33,747 72

Total from Sept. 1st, 1878, to April 30th, 1879, Donations, $175,178.36; Legacies, $36,839.72 = $212,018.08.

FOR YOUNG PEOPLE.

THE ZULUS.

A YEAR or two ago we could read about the Zulus only in books and missionary magazines, but now we may read about them in almost every daily paper. The war between this tribe of Africans and the English has called attention from all parts of the world, and many are asking who these people are who can resist the British forces so successfully.

There are three native races inhabiting South Africa: the Bushmen, the Hottentots, and the Kaffirs. The Zulus belong to the Kaffir tribe, and they are sometimes called Kaffir-Zulus. They occupy a region in the south-east part of Africa, including the province of Natal and the territory north of it. Natal is now an English colony, having been made such in 1843, and many English people have gone there to trade and to live. But before these colonists went to Natal, missionaries from America had begun to preach the gospel to the degraded natives. This was in 1835. The Zulus, as they were first found, were degraded indeed. The men, to be sure, had good forms and features; they were tall and quick in their motions. The earliest missionaries described them as wearing a few feathers upon the head, beads upon the neck and arms, a small piece of the skin of some animal about the loins, and otherwise without clothing. The photograph of the Zulu warrior from which the engraving here given has been made was sent us this year from Natal. This warrior is supposed to be connected with the royal family, and in appearance is a good specimen of the heathen Zulus who are now at war with the English. They are a strong, vigorous race, and very brave.

A ZULU WARRIOR.

ZULU CHURCH AND SCHOOL-HOUSE.

HOW THE HEATHEN ZULUS LIVE.

We give a picture on this page of the ordinary native dwelling, called a "kraal." It looks like a large beehive, and is made of withes covered with thatch. Kraals are usually some eight or ten feet in diameter, and in the center are four or five feet high, so that no man can stand erect in them. They have but one opening, about two feet high, which serves for door as well as for windows and chimney. If a Zulu has many wives, several of these kraals are built together in a circle, thus making a pen for the cattle. Women are always bought for wives in exchange for cattle, fathers selling their own daughters to the man who will give him the most cows for them. The Zulus were never cannibals, but they care very little for human life. It is said that when a king dies his body is not allowed to touch the ground, and before he is buried several of his principal men are killed and their bodies are placed in the grave so that the king may rest upon them. Cetawayo, the present king of the wild Zulus, when the English protested against his slaying so many of his own people, sent back this message: "I do kill, but do not consider I have done anything in the way of killing. I have not yet begun. I have yet to kill. It is the custom of our nation, and I shall not depart from it."

A ZULU KRAAL.

WHAT THE GOSPEL HAS DONE FOR THE ZULUS.

Some one told Mr. Grout, one of the first missionaries who went to Africa, that he was going on a wild goose chase. After thirty years of work there he could say: "If I did, I caught my goose." To be sure, it was ten years after the missionaries reached Natal before the first convert was received, but since then fifteen churches have been formed, and large numbers of Zulus have become Christians. They are changed in every respect, — new creatures all through, — with new hearts first, and then with new clothes, and new houses, and new habits. In the picture above the artist has put a frock on the man standing outside the kraal, but he never wore such a frock until he became a Christian, and then he soon built a house in place of the kraal. The picture opposite shows the chapel and a corner of the school-house built by the Christian Zulus of Amanzimtote, and is said to be a fair representation of the people as they may be seen at any ordinary gathering during the week.

A ZULU CHIEF AND PASTOR.

Our missionaries have sent home a photograph of the Rev. James Dubè, from which the engraving below has been made, showing a noble specimen of the Christian Zulus. The story of this man is remarkable. He was born in the interior, in a common kraal, where he lived as all Zulu children did, naked and untaught. He was the son of a chief, but when he was quite a boy his mother fled with him towards the coast because a war had broken out between the tribes in the region where they lived. They came to one of the missionary stations, built a kraal, and there James cared for his mother. He soon became a Christian, and when he had gained an education he was made a teacher. After a while the people of his tribe came to get him away from the mission, offering him the place of chief, to which by birth he was entitled. He had only a small salary as teacher, and the chieftainship would have given him everything which an ordinary Zulu thinks worth having: cattle, wives, and authority. But he answered them: "I want you to take Christ for your chief, and then I will gladly be your servant and teach you about him." He seems to have acted on the command Jesus gave his disciples when he said: "He that is great among you, let him be as the younger; and he that is chief as he that doth serve." In 1870 Mr. Dubè was ordained as a pastor over the native church at Inanda, and one of our missionaries, writing about him at that time, says: "While he has renounced every rag and tatter of heathenism, he is still greatly respected by his people. They know him to be a true man, a wise man, inside and outside a nobleman." He was a little over six feet high, of splendid form and feature, and though black as any negro, it was rare for a stranger to meet him without asking: "Who is that fine-looking man?" His preaching was said to be remarkably serious, earnest, and eloquent, so that he always deeply moved his hearers. But before he had time to show all that a Zulu could be or could do, God called him away from earth. He died in 1877. Well did one write about him at his death under the title "Ripened Fruit." There is more of such fruit to be gathered in Zululand. The English are sending thousands of men to South Africa to fight the Zulus. Can we not send a few more missionaries to save them?

JAMES DUBÈ, A ZULU PASTOR.

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